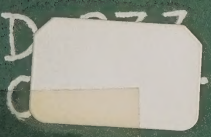
MUTUAL RECOGNITION IN THE LIFE BEYOND

H. H. T. CLEIFE, M.A.



WITH PREFACE BY
ARCHDEACON SINCLAIR, D.D.

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MUTUAL RECOGNITION IN THE LIFE BEYOND

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Meditations thereon extracted from various Authors and arranged in suitable portions for daily use

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"Oh! then what raptured greetings
On Canaan's happy shore,
What knitting sever'd friendships up,
Where partings are no more."

—*Dean Alford, D.D.*

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PREFACE

I AM glad that this work on Future Recognition is being published. The question whether, if we reach the land of the redeemed, we shall be permitted to know our friends, is often put, and it will be a comfort to the anxious and to the mourner to have a well-reasoned reply. The vagueness of the language of hymnology has perhaps been misleading : such an expression as,

> Till in the ocean of Thy love
> We lose ourselves in Heaven above,

which probably means that we shall be rid of selfishness and self-importance, might, if taken literally, imply a kind of Buddhist Nirvana, or loss of self-consciousness altogether.

All the hints in the New Testament, however, on the subject of the future life, are strongly personal.

The disciples on the Mount of Transfiguration at once knew the spiritual forms of Moses and Elias. St. Stephen, St. Paul and St. John at once knew the glorified human form of our Lord in their visions.

The angels have their own names and special appearances.

The various thousands of the twelve tribes were distinguished from each other.

The kings of the earth were recognized, bringing their glory into the heavenly city. Nothing that has been valuable and good on earth will be thrown away in heaven. Intelligent individuality is one of the essential laws of the human and crowning stage of God's earthly creation. Intelligent individuality is a principle which Revelation gives us overwhelming reason for believing to last permanently on into the future. Intelligent individuality without recognition is self-contradictory and therefore inconceivable. Even a blind person knows his friends. If we take recognition out of the scheme of the future world, then all that the inspired writers tell us of it ceases to have meaning or purpose. The arrangement into days and weeks and the great array of quotations will make this interesting treatise very valuable for mourners. I sincerely hope that it will confirm the faith of many.

WILLIAM SINCLAIR,
ARCHDEACON OF LONDON.

CHAPTER HOUSE, ST. PAUL'S CATHEDRAL,
LONDON, E.C.

INTRODUCTION

THIS book is compiled from numerous authors and from literature for the most part out of print, some of which I obtained from the Cambridge University Library. These publications I found to contain arguments in favour of future recognition not at present accessible to the general public, nor could even the student find them without considerable research.

These, together with comments of my own on some aspects of the subject, which seem more or less to have been ignored by other writers, I have arranged under appropriate texts, and in portions of a length suitable to daily meditation.

It is hoped that some of my readers, who might refuse to accept this doctrine on the ground of any one argument herein adduced, may acknowledge that a *mass* of evidence has been collected which cannot very easily be overthrown.

I extract the following from the preface to *The Churchman's Text Book*—"There is a sphere of broad comprehensiveness which no individual writer upon so vast a subject as that of spiritual experience can attain, and which can only be reached by the

aggregation of the testimony of holy men in all ages."

So also it seems to me that no single individual could possibly formulate all the arguments in favour of future recognition.

To this end fragmentary quotations from nearly one hundred authors have been brought together.

My sincere thanks are tendered to those authors and publishers who have so kindly permitted the use of extracts from their books.

I have acknowledged these in detail on page 132, and desire to express my regret if any copyright quotation has been made without permission.

We find throughout the Scriptures intimations of a future recognition. This blessed truth, it will be seen, is over and over again *implied* in the Bible; and "*implication*," let it ever be borne in mind is, in the Bible, a very strong form of "*assertion*."

The Church, in one of her Creeds, implies this doctrine; for it is difficult to conceive how "the Communion of Saints" can hereafter be complete, if, in the future state, the saints will not recognize, or associate with, each other. If in the Creed the sentence "I believe in the Communion of Saints" had been followed by the words "and their future mutual recognition in heaven," the books on this subject would have been many;

but since this doctrine occupies no formulated part of the Church's teaching, the literature on this subject is very limited.

There are, however, a few eminent theologians who have uttered no uncertain sound on this doctrine ; and the poets have saved it from an otherwise greater oblivion.

I have striven to present the reader with an exhaustive treatise on the subject, and have used texts as the basis of the arguments adduced. Several passages having reference to future recognition are omitted, as I do not think they contain any important additional evidence in support of this doctrine. The attentive reader will observe that some of the texts quoted indicate that future recognition takes place immediately after death ; while from others it may rather be inferred that the Second Advent, and the General Judgment, will be the time and occasion.

These statements or inferences do not necessarily contradict each other. For mutual recognition immediately after death may be followed by a fuller or more general recognition, at and after the General Judgment. The one is the mutual recognition of disembodied spirits, and the other that of the redeemed clothed in their resurrection bodies. I have added a " Poet's Corner," knowing the effect this form of literature has on certain minds. " Poetry," said one of my friends, " always appeals

to me." P. J. Bailey held it in such high esteem that he wrote—

> Poetry is in itself a thing of God.
> He made His prophets poets, and the more
> We feel of poetry do we become
> Like God in love and power.

Some few of my extracts contain italics of my own.

My only anonymous prose quotations are from the unknown author of a book entitled *Heaven our Home,* of which twenty-nine thousand copies were sold. I quote from the 1862 edition.

I send forth this treatise with an earnest prayer that it may be the means of comfort to many in their hour of bereavement.

H. H. T. C.

Hardington Rectory,
Yeovil.

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Section One

OUTLINES OF FIRST WEEK'S MEDITATIONS.

I.

Man, in his glorified state, will acknowledge that all God's judgments are perfectly just. This answers the strongest argument against future recognition.

REVELATION xv. 3. (R.V.). Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages.

In heaven our wills will be in perfect harmony with the will of God; we shall no longer have separate desires and inclinations opposing His holy will and righteous judgment. It follows, therefore, that in our future state no pang will rend our hearts for any of His dealings towards those whom we loved in this world.

II.

St. Paul teaches us that sorrow for the departed should be limited, on account of our hope of meeting Christ and those in Christ.

1 THESSALONIANS iv. 13–14. I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

The most obvious interpretation of the words—"Sorrow not, even as others which have no hope"—is, that they refer to the mutual recognition of saints. For the knowledge that Christ will bring the departed with Him, will not take away sorrow, unless there be also an assurance of mutual recognition.

III. AND IV.

In heaven Immortal Beings will have perfect knowledge of Immortal Beings; here our knowledge of each other is very imperfect.

1 CORINTHIANS xiii. 12. Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The attainments of the present will be vastly excelled by the attainments of the future state. Here we seldom form a true estimate of our friends, but in heaven that which is in part shall be done away. Then our mental insight into each other's characters will be unclouded. All this is clearly stated in God's Word. It is difficult to conceive that such an expansion of our capacities will be accompanied by the contraction, which the absence of mutual recognition would involve.

V.

That angels in heaven know individual men, is proved by the fact that they rejoice over individual repentant sinners. If angels possess this personal knowledge, will not also the redeemed know one another?

ST. LUKE xv. 10. There is joy in the presence of the angels of God over one sinner that repenteth.

That angels should recognize men, and men angels, while living in two different realms, naturally leads us to anticipate that hereafter the redeemed living in the same realm, will have more intimate knowledge of each other.

VI.

Dives recognized Lazarus in Hades.

St. Luke xvi. 23 (R.V.). In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

The fact that Dives saw and knew Lazarus in Hades is a very strong argument in favour of recognition immediately after death ; for although we have here only a parable or an imaginary history, yet we may be sure that in such a parable, our Lord would not introduce such an idea as could never be realized.

VII.

The doctrine of future recognition has been very largely held among the heathen.

1 Thessalonians ii. 19. What is our hope ?

The very general belief in future recognition is referred to by Dr. Talmage, who, besides mentioning some other nations, asserts that—" The Indians, Greenlanders, and the Turks all believe it. So I say, a principle universally implanted must be God-implanted, and hence a right belief. The argument is irresistible." This is an assertion of a very important fact, confirming, as it does, the Christian hope.

First Day.

Man, in his glorified state, will acknowledge that all God's judgments are perfectly just. This answers the strongest argument against future recognition.

REVELATION XV. 3 (R.V.).

Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages.

I KNOW but one plausible objection that can be urged against this belief. It is this: If we shall rejoice to recognize our friends in heaven, must we not be grieved at the absence of others consigned to woe? We find a solution of this difficulty in the consideration, that, *in heaven, our wills will be perfectly in accord with the will of God:* we shall no longer have separate desires and inclinations from Him. On earth we sometimes revolt against His will. But in heaven our wills will be so absorbed and swallowed up in God's, as to form but one will with it; and, of course, no murmur will escape our lips, no pang rend our hearts, for any of His dealings with those whom we loved. We find another solution in considering the *Nature* of that love which is required of the Christian. It is to love God supremely, and that we love nothing else, except *in Him* and *for Him.* This frame of

soul is never found in its perfection on earth. Natural affection and spiritual affection are always, in some degree, mingled together. But in heaven, this frame of soul is found in its perfection. As there will be no marriage, so there will be no matrimonial affections; the child and the friend are loved, not because they are our children and our friends, but because they are the creatures of God, the receptacles of His mercies, the objects of His affections, the partakers of His image. God, I repeat it, is loved supremely, and nothing else is loved, except in Him and for Him. Remembering this point, it is easy to conceive that the blessed may bear, without a diminution of their felicity, a separation from the persons that once possessed their hearts, since their love for these persons will then return to its centre, and be for ever absorbed in the love which they bear to God. I conclude then, notwithstanding this objection, that the blessed in Heaven shall know each other.

Adapted from H. Kollock, D.D.

You ask, "If it will prove a source of bliss to glorified saints to recognize in heaven their pious friends, will it not be a source of regret and pain to miss some there who were dear to them on earth?" The absence of those dear to us will excite no painful emotions. Their circumstances may awaken feelings of compassion, but that compassion will not then,

as now, be connected with pain, but such as angels feel on beholding the misery of fallen mankind; so allied with complete resignation to the divine will, as necessarily to exclude and annihilate all feelings of dissatisfaction and pain. Our individual feelings will then be completely and for ever absorbed in the supreme will and good pleasure of that God who doeth all things well. *Robert Meek, M.A.*

The late Poet Laureate suggests and answers another objection.

Do we indeed desire the dead
  Should still be near us at our side?
Is there no baseness we should hide?
  No inner vileness that we dread?

Shall he for whose applause I strove—
  I had such reverence for his blame—
See with clear eye some hidden shame,
  And I be lessened in his love?

I wrong the grave with fears untrue—
  Shall love be blamed for want of faith?
There must be wisdom with great Death—
  The dead shall look me through and through.

Be near us when we climb or fall!
  Ye watch, like God, the rolling hours
With larger, other eyes than ours,
  To make allowance for us all.

Alfred, Lord Tennyson.

Second Day.

St. Paul teaches us that sorrow for the departed should be limited, on account of our hope of meeting Christ, and those in Christ.

1 Thessalonians iv. 13–14.

> I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

THERE would be no point in these words of consolation if they did not imply the mutual recognition of saints. The hope with which the apostle cheers bereft Christians is the prospect of meeting their beloved friends again. He does not merely say, "Sorrow not, for they are at rest—they are happy—they are free from pain and trouble—they are better off than they would be here below." No! he goes a step further. He says, "God shall bring them with Christ. They will be restored to you. You are not parted for ever. You will meet again." *Adapted from Bishop J. C. Ryle, D.D.*

This doctrine that in heaven we shall know each other and the pious that have preceded us, affords *one of the sweetest consolations to the Christian, alleviating his fear of death.* To bid "adieu" in

dying would be terrible and agonizing to the departing and the survivors, if beyond death there could be no hope of renewed meeting and recognition. But there is neither cause nor place for such anguish, when the dying believer can say to those who surround his death-bed, " Ah ! my friends, my children, let my tears, and my prayers on your behalf, testify how much I love you, but yet suffer me to go and meet my friends yonder, where I hope to meet my children, gone before to the Better Land. Remember that I am going to meet the redeemed, of every tribe, and kindred, and people, and tongue, who have been so graphically described as " the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy church triumphant," who, having fought under the standard of Jesus, now partake in His triumph. Suffer me unwept to join this heavenly company, and suffer me ere departing to breathe the wish that you also may shortly be gathered to this celestial society, that you may shortly participate in this glory. *Adapted from H. Kollock, D.D.*

You are in fellowship with Isaiah ; Ezekiel abundant in visions is in the same Church with you, in a higher part of it, but in the same blessed company. And so with St. John and St. Paul. They are with us. They can never leave us. They can never forsake us. We are one ! We are one !

That the dead are not dead is signified, not only by what God said at the bush when He called Himself the God of Abraham, and showed that He is not the God of the dead, but of the living; it is signified also, with great and unspeakable strength, when Moses and Elias, two men in glory, appeared and talked with Jesus. How this fellowship transforms the dead into the living! I am not sure that we should go so often to the graveyards as we do. I am not sure that it is just the best thing for us. Mourners too often go down into the valley when they should rather climb up to the mountain-top, where all is transfigured and flooded with heaven's own light.

Adapted from John McNeill.

Beyond the flight of time,
  Beyond the vale of death,
There surely is some blessed clime
  Where life is not a breath,
Nor life's affections transient fire
  Whose sparks fly upward and expire.

There is a world above,
  Where parting is unknown;
A whole eternity of love,
  Form'd for the saints alone:
And faith beholds the dying here
  Translated to that happier sphere.

J. Montgomery.

Third Day.

In heaven Immortal Beings will have perfect knowledge of Immortal Beings; here our knowledge of each other is very imperfect.

1 Corinthians xiii. 12.

Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

DOUBTLESS the words "face to face" apply primarily to the vision of God in the perfected manhood. But, as the greater includes the lesser, this recognition of God involves the recognition of loved ones. *Arthur Finlayson.*

"Now we see through a glass darkly, but then face to face." *Face to face!* What is this but recognition? When the tangled tapestry of life is finished and turned, we shall see "face to face."

Canon J. Fleming, B.D.

There will be a clearness and certainty around me, no prejudice, no distorting medium, no unsettling estimate, no tremulous light; and this same clearness and certainty will not only shine around me, but shine through me; I can no longer wear a mask; I can no longer practise an imposition; *I intuitively know, and as intuitively am*

known. What will be the soliloquies of a separate spirit in an eternal sphere? May such soliloquies be conceived?

"In a far distant world I emerged to existence, I awoke to thought. My transition through that mysterious state of existence was as rapid as it was momentous. The change that I had foreknown by the name of death at last fell upon me: I was carried to this far-off scene. The stars have fallen from heaven, the sun is darkness, time is no longer; but I am what I was—I was what I am. I have the same instrumentality of reflection; I have the same capacity of feeling. Strange and awful as the surrounding phenomena, I am my own self. . . . Then we shall have reached the result, then we shall have grasped the conclusion: the fever of the world will have ceased, all its present delusions will have fled: we shall 'know even as also we are known.'" *J. Hamilton, D.D.*

Pilgrims no longer, nor longer disguised from one another by the suspicions and concealments of this life, nor hidden from each other, as here the most closely-linked hearts must be, by the necessary solitude and loneliness of every individual life, in which we must live so largely and, in all our tenderest sensibilities, so entirely alone. There hearts shall open to hearts as spontaneously as the flowers to the sun, and there soul shall communi-

cate itself to the soul it loves as naturally as the dews nourish the white lilies of the wood. The armour of light, so often blood-stained and torn, is unlaced; the shield and sword laid down at the King's feet, and the soft clothing of peace put on. *J. E. Walker, M.A.*

A man on the summit of a lofty mountain commands a wider landscape, and sees things that on the plains below would have been quite invisible. So many things unknown, incomprehensible to us on the plains of earth, will be all visible on the mount of heaven. *Dr. Guthrie.*

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness.
Our thoughts would pleasantly agree
If I knew you and you knew me.

Nixon Waterman.

Fourth Day.

In heaven Immortal Beings will have perfect knowledge of Immortal Beings; here our knowledge of each other is imperfect.

1 CORINTHIANS xiii. 12.

Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

NOW we see indistinctly and obscurely, as though we viewed distant objects only by their reflections in a mirror; but *then* "face to face," as we fixedly contemplate the countenance of a friend with whom we converse: "Now we know in part": we have a slight acquaintance with God or His works; but "then we shall know even as we are known": our knowledge will in a degree resemble that which God has of us; not derived merely from reasoning, deduction, or testimony, but from intuition; not wavering and mingled with error, but free from all doubt and mistake. In heaven our intellectual faculties will be greatly strengthened. We see they are capable of continual progression. Trace the expansion of the feeble powers of a child, until this child becomes a profound philosopher unveiling the secrets of nature, or unlocking the treasures of revelation.

But has he yet reached that point, has he approximated to that point where the utmost limits of the intellectual faculties are fixed? Can we even in imagination set bounds to the improvement of the understanding, or conceive of a state in which we have learned so much that we can learn no more? In heaven our capacities will be so enlarged that, according to the image of the apostle, we shall look back upon the profoundest of our thoughts on earth as we now do upon the notions of childhood. This subject should give us consolation on the death of pious friends. When they are removed from us, we cry, "They are lost." This is the hasty voice of nature, but faith corrects it; they are not lost, but gone before to the world of glory. Look not at the coffin, but at the triumphant and glorified spirits. They live, believers! Those intellectual powers which charmed you, still exist, freed from all imperfection; and you may again meet your friends, advanced in knowledge and perfect in bliss.

H. Kollock, D.D.

Christianity points the suffering soul to a happy future, by the hope and promise of a heavenly life; so especially when those, whom God and nature teach us to love, are taken from us, does the religion of the Gospel come to us as a comforter, and bid us look forward, with the steadfastness

of an assured faith, to that hour when the Lord will restore them to us, and we shall be reunited in that world, where we shall rejoice in the pure and heavenly endearments of each other's love, for ever and for ever. *J. C. Crosthwaite, M.A.*

Can a parent go back from the grave where he has laid his children and say "I shall never see them more"? Even as far back as the dim twilight in which David lived, he said (2 Samuel xii. 23), "I shall go to him, but he shall not return to me"; and is it possible for the parental heart to stand in our day by the side of the grave, where the children have been put out of sight, and say, "They neither shall come to me, nor shall I go to them; they are blossoms that have fallen; they never shall bring forth fruit"? It is unnatural. It is preposterous. Everything that is in man, every instinct that is best in human nature, repels it.

H. W. Beecher.

Known and unknown; human, divine;
Sweet human hands and lips and eye;
Dear heavenly friend that canst not die,
Mine, mine for ever, ever mine.

Alfred, Lord Tennyson.

Fifth Day.

That angels in heaven know individual men is proved by the fact that they rejoice over individual sinners. If angels possess this personal knowledge, will not also the redeemed know one another?

St. Luke xv. 10.

There is joy in the presence of the angels of God over one sinner that repenteth.

THIS fact is sufficient to confirm the belief that angels are not unacquainted with what is passing on earth. If angels possess this knowledge, is it at all likely that it will be hidden from glorified saints? Have they not an equal, yea, greater interest in what takes place in the Church of God below? Shall angels know the individual penitent, and exult in his repentance, and yet glorified saints, bound to that penitent by the relationship of a common nature, and it may be, by other ties, be denied the knowledge of so glorious an event, or be debarred the pleasure of uniting in the song of triumph it occasions? The apostle exhorts the Hebrew Christians to courage and perseverance in their Christian course in the following words—"Wherefore seeing we also are compassed about with so great a cloud of wit-

nesses." The "great cloud of witnesses" to which the apostle here refers, are those *glorified saints* whose triumphs of faith he had mentioned in the preceding chapter (Hebrews xi.); these are represented as bending down from their high seats in glory, and watching and rejoicing in the perseverance of those saints on earth, who "run with patience the race that is set before them." From these facts it appears that glorified saints are aware of what is transpiring on earth. If they possess this knowledge, we may presume also that they will know the earthly pilgrims on their arrival in heaven, and welcome them home as their everlasting associates in the joys of immortality!

R. Meek, M.A.

"There is joy in the presence of the angels of God over one sinner that repenteth." It seems as if it showed me a bridge by which I might cross over into eternity. It doth, as it were, exhibit to me certain magnetic wires which convey the intelligence of what is done here to spirits in another world. It teaches me that there is a real and wonderful connexion between this lower world and that which is beyond the skies, where God dwelleth, in the land of the happy. It teaches us the sympathy of the two worlds. Lo, we are running in the plains, and the glorified ones are looking down upon us. No doubt, in heaven

they often talk of us, they still remember us, still look for us.

Kneeling by the bed of an apparently dying saint, last night, I said, "Well, sister, He has been precious to you; you can rejoice in His covenant mercies, and His past lovingkindnesses?" She put out her hand, and said, "Ah! sir, do not talk about them now; I want the sinner's Saviour as much now as ever; it is not a saint's I want, it is still a sinner's Saviour that I am in need of, for I am a sinner still." I found that I could not comfort her with the past; so I reminded her of the golden streets, of the gates of pearl, of the walls of jasper, of the harps of gold, of the songs of bliss; and then her eyes glistened; she said, "Yes, I shall be there soon; I shall meet them by-and-by." Ah! believer, you may always cheer yourself with that thought. *C. H. Spurgeon.*

Know each other, blessed comfort!
When this mortal life is o'er,
We shall know our friends departed,
Kindred spirits gone before;
In our holy thrill of transport,
They will be the first to share:
First to bid us kindly welcome;
We shall know each other there.

Fanny Crosby.

Sixth Day.

Dives recognized Lazarus in Hades.

St. Luke xvi. 23 (R.V.).

In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

THIS narrative, of which the text forms a part (St. Luke xvi. 19–31) has been considered by some to be a parable, but others have asserted that it is not a parable in the strict meaning of the word. We may regard it as the history of two imaginary persons, the one in grace, the other a hardened selfish sinner, who represent the classes to which they belong. It is most important to observe very attentively the names of the places mentioned. They are described in the authorized version of our Bible as "Abraham's bosom" and "Hell." These places are popularly regarded as being heaven and hell, but strictly speaking this is not so. "Abraham's bosom" is the same place as "Paradise," but it is not the same abode as heaven. Again, two different Greek words have been translated, the one correctly, the other incorrectly, by the one word "Hell," in our authorized version; not so, however, in the revised version (R.V. St. Luke xvi. 23). Here the word

"Hades" has been substituted. The literal meaning is "The Unseen World." Dean Alford says that, "Hades is the abode of *all disembodied spirits* till the resurrection." It is evident, therefore, that the reference here is not to heaven and hell as we commonly understand them, but to a middle state between death and the resurrection, distinct from the final state of heaven and hell.

We are now able to understand that, to the believer (as to Lazarus in Abraham's bosom), this middle state is a state of beatitude, in union and company with his Lord; to the unbeliever (as to the rich man in the narrative), it is a state of punishment; to both a state awaiting the final consummation at the Judgment Day. Our Saviour, by relating this imaginary history, has given us a faint outline of the intermediate state (i.e. of our lives in Hades between death and the Judgment). We are told that when living in this intermediate state Dives (the rich man) remembered that he had left behind on earth five brethren, and he vainly attempted to intercede for them. This proves that those in Hades retain the memory of the friends they knew on earth. Dives recognized Abraham, and called him by his name; and Lazarus was Lazarus still; his "*ego*" was retained, his personality was not lost. We have a very easy task to prove that in Hades there is mutual recognition, for we are distinctly told that

Dives saw Abraham and Lazarus. We have drawn these conclusions from a parable or an imaginary history, but such utterances of our Lord convey no idea inconsistent with truth or contrary to the truth. *H. H. T. C.*

St. Luke xvi. 28.

"I have five brethren."

The love of kindred is an instinct of our nature. Love your husband; love your wife; love your children; those that are within the circle of your home; your friends, your benefactors. This is the law, "written not on tables of stone, but on the fleshly tables of the heart," in the handwriting of the Creator. It is the law of Christ. In keeping of His commandments we love Him. It is by the exercise of pure love in the family and the home that the love of Christ is perfected in the heart.

What reason then have we to doubt, but that as our love to Him shall be perfected hereafter, it will be made perfect in our loving (as we cannot love them now), those whom He has thus taught and required us to love on earth?

Adapted from J. C. Crosthwaite, M.A.

Oh, what were life, if life were all? Thine eyes
Are blinded by their tears, or thou wouldst see
Thy treasures wait thee in the far-off skies,
And death, the friend, will give them all to thee!

A. Procter.

Seventh Day.

The doctrine of future recognition has been very largely held among the heathen. This is an important fact, confirming as it does the Christian hope.

1 Thessalonians ii. 19.

What is our hope ?

IF Socrates looked at death without terror, merely from the *hope* that it would introduce him to the society of Homer and Hesiod, of Orpheus and Musaeus ; if Cicero, though a pagan, could cry out with so much delight, " O glorious day ! when I shall retire from this low and sordid scene to associate with the divine assembly of departed spirits " ; with what holy impatience should the Christian long for that period when he shall be introduced to the church of the first-born in heaven ; to mingle his voice with theirs, and to dwell for ever with them !

H. Kollock, D.D.

I am not opposed or insensible to evidence of rather an equivocal kind—evidence of unassisted reason and of undeciphered imagery. For when we are told that there is a demonstration of the eternal

power and Godhead in the things that are seen, do we resist that demonstration? Or when we are informed that in the very instincts and in the very yearnings of the human bosom, there is a pledge of immortality, do we tread that pledge scornfully into the dust? And let reason be however uninformed, and let nature be however uninterpreted, the barbarian and the savage have loved the tale of the blue mountains and the shadows behind them, where their ancestral shadows are awaiting their own arrival. And is not this the very voice of the human intellect, and the very confirmation brought in aid of the doctrine by the human heart? And it is not only those who are rude, those who are the uncivilized children of the forest and of the wild, who have thought and surmised this, but those of more polished education and more refined culture. "Oh, renowned day," exclaimed the Roman orator, "when I shall have reached the divine assemblage of those minds with which I have congenial predilections, and shall escape this untoward and uncongenial throng!" "We but depart," said the lyrist of the same nation, "to meet our Æneas and our Tully, and our Ancus." We are shadows as well as dust.

R. W. Hamilton, D.D.

The text points to the future. St. Paul loved the Thessalonians; he made mention of them in his prayers. He remembered without ceasing their

work of faith, their labour of love, their patience of hope. Instead of indulging in fond regrets, and lamenting the severance of old ties, and giving himself up to the fascination of sentimental reminiscences, he looks onward to the future cheerfully, anticipating renewed fellowship, calculating upon continued usefulness. He recognizes an everlasting bond of union between a Christian pastor and his flock. What is said here implies a mutual recognition at the last day. The true minister toils for eternity. The result of his employment will not appear till time shall end. Many kinds of effort in this life produce immediate results; they can be at once detected and recorded. But not so with what comes of our sacred occupation.

J. Stoughton, D.D.

My hopes are with the dead. Anon
My place with them will be,
And I with them shall travel on
Through all Futurity;
Yet leaving here a name, I trust,
Which will not perish in the dust.

Robert Southey.

Section Two.

OUTLINES OF SECOND WEEK'S MEDITATIONS.

I.

Love is both a spiritual and a natural affection, and spiritual love will live for ever.

1 Corinthians xiii. 8 (R.V.). Love never faileth.

Our joy in heaven will be founded on spiritual love and spiritual fellowship; fellowship with God being our supreme joy; holy fellowship and association one with another, a glorious but subordinate joy.

II. AND III.

It will help us to accept the doctrine of future recognition if we look on memory as being immortal.

Leviticus xxvi. 42. Will I remember.

Future judgment presupposes the preservation of memory. Those who believe in the immortality of the soul must also believe in the immortality of its faculties, reason, memory, conscience. Memory is the mind's power of preserving and knowing its own past history. If death is only sleep, with what freshness will the mind resume its power of recognition when its revived memory dawns upon it.

IV.

The souls of the martyrs under the altar recollect the sufferings they endured at death.

Revelation vi. 9–10. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

If the martyrs remember the sufferings they endured at death, will not the rest of the redeemed remember the friends who surrounded their peaceful death-beds?

V.

The facts connected with the burial of Moses and Abraham constitute a very strong argument in favour of future recognition.

Numbers xxvii. 13. Thou also shalt be gathered unto thy people.

Moses and Abraham were neither buried in the same sepulchre with, nor near to, their ancestors. The words under consideration in this connexion—"Thou also shalt be gathered unto thy people"—seem therefore to have reference to their reunion in another world.

VI.

King David, when mourning the loss of his child, was very much comforted by his belief in a certain hope of a future recognition.

2 Samuel xii. 23. I shall go to him.

What consolation would it be to David to go to his child, if he could not identify him among other children? Would David have been allowed to record this anticipation for

the inspection of all ages, if it were groundless ? Here we have an intimation of immortality, and of a future recognition in that immortality.

VII.

We have Christ's declaration that we shall hereafter see and identify some of the ancient Saints whom we never saw on earth. Shall we not recognize the Saints we have seen and known upon earth ?

St. Luke xiii. 28. Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God.

It is unreasonable to suppose that we shall hereafter know Abraham, Isaac, and Jacob, and that they will retain their personalities, while at the same time we shall not recognize our earthly friends, and they to us will be nameless.

Eighth Day.

Love is both a spiritual and a natural affection; and spiritual love will live for ever.

1 Corinthians xiii. 8 (R.V.).

Love never faileth.

SURELY nothing, except the vision and enjoyment of God and of the Lamb, can equal the joys of knowing and being known to all the church triumphant above; of living in an eternal brotherhood. Who can ever conceive the raptures of such an intercourse? Oh! how cheering is the prospect! To have some conception of the joy resulting from this intercourse, I imagine to myself a believer who has been loosed, by the liberating hand of death, from these fetters of earth, and who, borne on the wings of angels to his home, begins to breathe the air of heaven. Methinks I behold his arrival hailed, first, by those pious friends and relatives to whom on earth his soul was bound, but who entered before him into glory, and left him in tears. He meets again that father, that mother, whose wisdom and tenderness directed him during all the vicissitudes of life, who forgot him not in their last moments, but poured upon him their dying benediction. He

sees once more that child who was torn from his reluctant arms; that wife, over whose tomb he has wept; that friend, whose loss made the earth a joyless desert for him! There the mothers of Bethlehem find their martyred infants, in a land where Herod does not reign, and where his malice cannot reach! There Jacob sees his Rachel, and, in the transports of reunion, forgets the sorrow with which he raised the monumental pillar on the plains of Bethlehem! There David presses again his friend to his breast, and expresses his joy in accents still more impassioned than those in which he lamented his fall upon Gilboa! But those that were immediately connected with him on earth are not the only personages whom the believer perceives with joy on his entrance into Paradise. He finds himself surrounded with a multitude which no man can number, elected from every period of the world, and gathered out of every nation, and tribe, and kindred and people. See! all this vast assemblage hail the believer entering into Paradise as a brother, and feel for him affections of a brother. See! they form with him ties more close and tender than those which connected him to the darling of his soul on earth; ties pure as the eternal mind, and durable as the existence of God.

Adapted from H. Kollock, D.D.

Life is a pilgrimage; but our palmer's weeds

will not be worn for ever. James Martineau has written, that "Death under the Christian aspect is but God's method of colonization, the transition from this mother-country of our race to the fairer and newer world of our emigration." So confident did a quaint German divine, in the time of Luther, feel concerning this home, that, when he was told his son could not reach his death-bed, he sent word to him that he need not hurry, for they should *see one another* in the eternal life. Sailing on life's bitter sea, we rejoice with joy unspeakable when we approach the land, and the high headlands of heaven heave in sight; in a day or two we shall touch the shore, and walk in the streets of the blessed country. *E. P. Tenny.*

Hearts are dust, heart's loves remain,
Hearts' love will meet thee again.
R. W. Emerson.

Thee as in my mortal frame
I loved, so loosed from it I love thee still.
Dante.

For in the temple, by and by, with us
These couples shall eternally be knit.
W. Shakespeare.

They leave us but to come again:
With joy we welcome them—the same.
Lord Lytton.

Ninth Day.

It will help us to accept the doctrine of future recognition, if we look on memory as being immortal.

LEVITICUS xxvi. 42.

Will I remember.

MEMORY is the faculty through which the consciousness of identity is preserved. With so important a function to fulfil, it is altogether probable that it never forgets. We cannot understand its action, but probably we speak accurately when we say that an *impression* is made upon the mind. The impression of what we do, say, hear, see, feel, and think, is stamped upon it. We think that we forget, but our thought is corrected by every day experience. The recalling of what was lost, shows that the forgotten impression remains true. The mind, wearied by toil, forgets at night, but remembers when sleep has refreshed the body, The *body* forgot: the *mind* retained its knowledge. How significant! If death is sleep, with what freshness will the mind resume its offices when its new morning dawns upon it! We forget the faces we have seen, but on the first fresh glimpse we re-

member them. We revisit scenes that long since had faded from memory, but the new sight uncovers the old impression. Even so slight a thing as a note of music, or a perfume, will bring up scenes long ago forgotten ; a strain of music ! and a face that had grown dim to memory comes back from the dead in all its freshness. You are all familiar with the common fact that persons resuscitated from drowning uniformly speak of that flush of inner light by which their entire lives pass in order before them. What can this be but a prelude to what follows every death—the beginning of a revelation that only fails of completion through chance ? How plainly does it suggest that nothing is forgotten, and that death unlocks the chambers of memory.

Theodore L. Munger.

There is no reason for supposing that the exercise of our present powers of reflection is even suspended by the act of dying.

Bishop J. Butler, D.D.

Memory in a future state will probably be so rapid as to embrace all the past life at once. We do not know, we have no conception of, the extent to which our thinking and feeling and remembrance are made tardy by the slow vehicle of this bodily organization in which the soul rides.

From the mountain of eternity we shall look down

and see the whole plain before us. The memory shall be perfect in the range of its grasp, and perfect in the rapidity with which it brings up all its objects before us at every instant.

A. Maclaren.

Some imagine that the resurrection body will be so changed and improved from what it was during life, that we shall be no more able to recognize it than we could recognize the little grub when changed into the winged butterfly, as it sports with its rainbow-colours amid the beams of the summer's sun. The Lord Jesus is the pattern in all things of His people. When He rises from the tomb, He is not so changed that Mary Magdalene and the other women and His disciples do not know Him—they recognize Him whom death had banished from their sight; and so satisfactory does this peculiar example appear, that it does not seem necessary to say more.

Anon.

Can we forget one friend? Can we forget *one face*
Which cheered us toward our end, which nerved us for our race?
One presence which has made us know
To God-like souls how deep our debt!
We would not—if we could—forget!

Canon C. Kingsley, LL.B

Tenth Day.

It will help us to accept the doctrine of future recognition if we look on memory as being immortal.

LEVITICUS xxvi. 42.

Will I remember.

THOSE who believe in the immortality of the soul must also believe in the immortality of its faculties, reason, memory, conscience. Memory is the mind's power of preserving and knowing its own past history. The absolute loss of memory would destroy the whole framework of man's mental existence, by limiting his intellectual life to the impressions of the passing moments. It was the opinion of Lord Bacon that nothing in one's antecedent history is ever irrecoverably forgotten. Coleridge held the same view. We know, as a matter of positive experience, that the prominent and leading facts of life past are safely retained in the bosom of memory. The many instances of remarkable memory that we gather from history are an instructive commentary upon the greatness of this power. Themistocles, we are told, could call by their names the twenty thousand citizens of Athens. It is said of Cyrus, that he could repeat

the name of every soldier in his army. That so great a power will make an impression upon the soul, pleasant or painful according to the character of facts embraced in the exercise, is an inference derivable not only from the greatness of the power, but equally from the ample materials of our present experiences. *S. T. Spear, D.D.*

Go to the place of your birth, and look at the objects that were familiar to you in early days; and the scenes and events of childhood, which have been gone from you for years, will come thronging up from the storehouse of memory, and you will almost think yourself a child again. The past is not for ever gone, and at the appropriate signal it can all be summoned before us. And is there any evidence that death will break this chain of memory? That our knowing faculty will be vastly increased is expressly asserted in the Word of God. Why not, then, the remembering faculty, which is so intimately associated with it?

D. B. Coe, D.D.

Is it likely that anything is lost in the sensitive realm of mind? Let us not think that the mental history of our life is to be lost.

C. H. Spurgeon.

Memory is eternal; it therefore behoves us to ask with what we are storing it?

L. D. Thompson.

In *this* life, personality grows more and more distinct and defined—from childhood to youth, from youth to manhood, from manhood to old age. Indeed, the very purpose of life seems to be to form such personality. And death, which is not an abnormal thing; death, which is a friend and not an enemy, will not, cannot, overthrow and lay in ruins all that life here has been building up. Life builds the house of personality, and death, which is but the servant of God, will not be permitted to cast it down.

There is now, it may be, a spiritual body within the natural body, an inner garment of the spirit, which, amid all changes of the carnal body, preserves our identity, through childhood, youth, manhood, old age, and which *renders us recognizable as the same,* a spiritual body suited to the more spiritual order which exists beyond the grave, which will permit us to come closer to *one another*—and to God. A heaven of unrecognizable spirits would be a strange land, whose loneliness would oppress us. A heaven where we shall know and be known would be as home.

Adapted from W. G. Horder.

The *memory* of the past is prophetic of mutual recognition in the future. The power of memory can never be lost. We forget nothing. The boy thought he had failed through "loss of memory."

Soon after the examination, however, he says, "It has all come back now." The ideas were never lost. They were merely hidden.

Nor shall we be so completely changed as to lose our *identity*. God could entirely change man's form; but, in so doing, He would destroy man. To make man in the form of an angel is not development. It is the wiping out of humanity. To change the butterfly into a nightingale is to destroy it. Our Lord took upon Him not the form of angels, He took upon Him our humanity. (If He would link Himself with man, He must take the human form.) He was one with man in life and death, that man might be one with Him in destiny, and in glory. Our Lord, to prove His identity, showed His hands, feet and side. After the resurrection, He was in form "this same Jesus" (Acts i. 11).

With a *memory* that carries with it all the impressions of the past; with *personality* permanent, and form fixed, can any one doubt that there will be identity and recognition in heaven?

Adapted from J. Dunlop.

Forgotten—Ah! not so. Thy memory now,—
Pure as a holy truth enshrin'd,
And safe as promise of some heavenly vow,—
Rises in the inner temple of the mind:
'Till in the Better Land we meet again,
Where life is free from sin, and love from pain.

Frederick Latreille.

Eleventh Day.

The souls of the martyrs under the altar recollect the sufferings they endured at death.

REVELATION vi. 9–10.

> I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"UNDER the altar." The great and anxious question that meets us is, What is to become of us after this life? We fear for ourselves, we are solicitous about our friends. Now on this point scripture meets our need. It is enough, surely, to be in Abraham's bosom, in our Saviour's presence; it is enough, after the pain and turmoil of this world, to be "at rest" (Rev. vi. 11). Departed saints, though at rest, have not yet received their actual reward. "Their works do follow them." They are in an incomplete state, and will be so till the Day of Judgment. They are incomplete inasmuch as their bodies are in the dust of the earth, and they wait for the resurrection. They are "under the altar," not in the *full* presence of God;

but still they are in His presence; for St. Paul regards death as the flight of the spirit to the presence of God—"Willing rather to be absent from the body, and to be present with the Lord." (2 Cor. v. 8.)

Adapted from J. H. Newman, D.D., with additions.

"I saw under the altar the souls." St. John, we here read, was allowed to behold the souls of the martyrs, and they were living beneath the altar of the Lord. What, then, is the altar? In answer we say, that it is the place of a glorious and a happy security. The picture before us is that of altar-covered souls asking for a certain consummation. And no doubt, for a consummation we may truly believe they do both wait and long. They long for the day of Christ, "Because it is the year of His redeemed." These longings show us the activity of their souls; though dead they sleep not. They think of the past, for they refer to it. They know something of the present; it is because of all this present continuing iniquity that the souls of the martyrs cry out.

They are told to rest, and we may well imagine them sitting in the tranquillity of a blessed hope. They were to wait till their brethren's arrival, which was to be through the same stormy straits as they had passed. But then, is it only the martyrs that are thus reserved? Is it only they that await the consummation? Nay, for there is a daily

dying, which in many instances is no less precious in the sight of God than the glorious setting of a martyr's sun. Our beloved friends that have died in the faith are thus before Him. And they, too, like the martyred spirits, are looking forward. They also remember the past, and muse upon the present, and look to the future. And if so, they remember what they did on earth, and more than this they remember those whom they loved, and whom they have left here.

Adapted from C. E. Kennaway, M.A.

To meet—worth living for—
Worth dying for—to meet;
To meet—worth parting for,
Bitter forgot in sweet;
To meet—worth parting before,
Never to part more.

Christina Rossetti.

Twelfth Day.

The facts connected with the burial of Moses and Abraham constitute a very strong argument in favour of future recognition.

NUMBERS xxvii. 13.

"Thou also shalt be gathered unto thy people."

HERE and in a similar passage concerning Abraham it is certain that no reference whatever is made to the place of an ancestor's burial. In order to establish this point it is only necessary to connect the passage under consideration with the further statement (Deut. xxxiv. 6): "No man knoweth of his sepulchre." Its locality was known. Moses was buried in the land of Moab over against Beth-peor. The exact spot, however, *was not known*, but it was *not the place* of the sepulchre of his ancestors, who were, no doubt, buried in Egypt. The most reasonable interpretation seems to be that the allusion is to the life beyond, to the gathering together of the departed with the departed.

We also read that "Abraham died and was gathered unto his people." Here again a similar argument can be adduced; for the cave of Machpelah

in Hebron was a newly-acquired burial place, wherein both he and his wife Sarah were interred; but it was not the sepulchre of his ancestors. It has already been suggested how we interpret the words —"gathered unto his people." If we believe in a future personal existence, it is only reasonable to conclude that this passage refers to it. Personality and identity, meeting personality and identity. Immortality meeting immortality. Such thoughts present themselves to one's mind when thinking of the presence of Moses, long after his burial, on the Mount of Transfiguration, with his personality and identity preserved. Also when we call to mind our Saviour's words: "The God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." In heaven we shall not be like a monk in a cell, or a statue in a niche, cold, unfeeling, unconsciously connected with those we were consciously connected with while on earth. Every great multitude can be subdivided into groups who know one another. Will not also that be true of the great multitude of the redeemed, and is not the subdivision of that heavenly multitude suggested by the words: "Thou also shalt be gathered unto thy people"? I was curious to know the belief of the orthodox Jew, in the present day, on the subject of future recognition. Dr. Adler, the Chief Rabbi in London, sent me the following statement:—

"That while the Synagogue believes in reunion after death it does not make such recognition dependent upon the resurrection of the body. Such reunion is one of the rewards promised by our Heavenly Father to the righteous. This promise was made to the patriarchs in the words (Genesis xv. 15): "Thou shalt go to thy fathers in peace," etc.

The learned Rabbi does not "explain away" the passage under consideration, or other like passages. To him, the words, "Thou shalt go to thy fathers in peace," are not a softened Oriental circumlocution for the sterner "Thou shalt die"; nor is their meaning exhausted by saying, "Thou shalt pass away from this earthly scene, as thy fathers have done before thee." It is evidently the belief of the orthodox Jew that somewhere, reunion and fellowship await the righteous—a "meeting face to face," and such recognition as is implied in the words—

"Father, sister, child and mother,
Meet once more."

H. H. T. C.

Because God is God, the living and unchangeable God; because He has called us into existence, and made us what we are; because He has revealed Himself as our God, and taken us into covenant with Himself—therefore, man shall not, man cannot

perish. But there is another most blessed and comforting truth, without which resurrection would cease to be a blessing, would lose all power to console and strengthen, would become a dark and dismal phantom. God is the God—not of solitary and separate souls—but " the God of Abraham, the God of Isaac, the God of Jacob " ; the God of father and son and grandson ; the God who has appointed and preserved the order of human society, upholds its relationships, and will not disappoint the pure and sweet affections which have been nurtured in them. Would Abraham be the same Abraham if there were no Isaac ; Isaac, the same Isaac, if there were no Abraham and Jacob ? Nay, *if the dishonour of forgetfulness* were, in the life beyond the grave, thrown on the human loves and affections which have been born on earth, would God be the same God ? *J. N. Bennie, L.L.B.*

Brothers and sisters, growing old,
Do you all remember yet
That home, in the shade of the rustling trees,
Where once our household met ?

For that mother, who waited for us here,
Wearing a smile so sweet,
Now waits on the hills of Paradise
For her children's coming feet !

Phœbe Cary.

Thirteenth Day.

King David, when mourning the loss of his child, was very much comforted by his belief in a certain hope of a future recognition.

2 Samuel xii. 23.

I shall go to him.

THERE is a *very sick* child in the abode of David the king. Tears are vain to the king of terrors. Alas! for David the king. He can neither sleep nor eat, and lies prostrate on his face, weeping and wailing until the palace rings with the outcry of woe. Seven days have passed on. There in that great house, two eyelids gently closed, two little hands folded, two little feet at rest, one heart still. The servants come to bear the tidings to the king, but they cannot make up their minds to tell him, and they stand at the door whispering about the matter; David hears them, looks up, and says to them: "*Is the child dead?*" They reply: "*He is dead.*" Then David arises from the earth, washes himself, puts on new apparel, and sits down to food. *What power hushed that tempest?* What strength was it that lifted up that king whom grief had dethroned? Oh, it was the thought that he would

come again into the possession of that darling child. He wipes away the tears from his eyes, and exclaims, "*I shall go to him.*" What does this imply? What consolation would it be to David to go to his child if he would not know him? Would David have been allowed to record this anticipation for the inspection of all ages, if it were a groundless anticipation? Heaven is not a contraction, it is an expansion. If I know you here, I shall know you better there. *It will be immortality gazing on immortality*—ransomed spirit in colloquy with ransomed spirit—victor beside victor. *Adapted from Dr. Talmage.*

I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought I should never know them, and consequently, never love them, after this life is ended, I should in reason number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever: and I take comfort in those of them who are dead or absent, as believing I shall shortly meet them in heaven, and love them with a love which shall be perfected. *R. Baxter.*

In heaven we shall retain our personal identity. What *life* has not been able to do in the way of

destroying our identity, *death* will not do. The sense of *I, me, myself,* will be with us as before. We must also remember that the departed just are with the Lord, and they are there in a family relation. It is only needful to appreciate fully this fact in order to see that mutual recognition is indispensable and inevitable. We do not dream that the " spirits of the just made perfect," dwelling in our Father's house, will sit in silent reserve side by side. Unless the whole family in heaven is to be marked by features the very opposite of every earthly family, unless it is to be distinguished by isolation, reserve, and coldness, mutual recognition must be not only a possible thing, but an inevitable one, and we shall know as we are known.

Adapted from E. Mellor.

Thou canst not parted be
From what was born of thee!
The children of thy love
Are thine in heaven above.

Bückért.

Fourteenth Day.

We have Christ's declaration that we shall hereafter see and identify some of the ancient Saints, whom we never saw on earth. Shall we not recognize the Saints we have seen and known upon earth?

St. Luke xiii. 28.

Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God.

IF I do not know in heaven those whom I have known here, there must have been wrought by death some defect in my mind. Such defect can only be wrought according to the will of God, and therefore we shall have to assume that God will blot out the faculty of remembrance or at least recognition. But this is quite opposite to God's ordinary operations. There is no such thing as destruction. That which decays is found again in a like or unlike form. Unless, therefore, there be the strongest direct proof that we shall *not* recognize one another hereafter, we should assume that we shall indeed enjoy that happy recognition. Moreover, to deprive the human mind of its power of remembrance or recognition would be to clip and mutilate it, and

make it inferior to what it now is. Now heaven, we generally suppose—and suppose upon Scriptural evidence—*is the consummation of our present happiness*, differing in degree, but not in nature. And what, more than mutual knowledge, conduces to happiness? "I have no greater joy," said the beloved disciple, "than to hear that my children walk in truth." Therefore, if we have pleasure in such knowledge and recognition now, is it not an obvious inference that that pleasure will be renewed and increased, all happiness will be augmented, that all life will hereafter be renewed and not wholly disconnected from its previous history? Shall we sit down with Abraham and Isaac and Jacob, and shall all other spirits unidentified flit before us nameless, so that we cannot identify them in any way? Such a supposition implies a falling short of absolute enjoyment, a mutilation by the Author of the human mind, of the mind itself. Future happiness is but the enlargement and perpetuity of present happiness.

Adapted from R. W. Hamilton, D.D.

If the mere conception of the reunion of good men in a future state infused a momentary rapture into the mind of Tully, what may we be expected to feel who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those we loved on earth, refined and

perfected! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and labour of the way, to join in the symphonies of heavenly voices and lose ourselves amid the splendour and fruitions of the beatific vision! *Robert Hall.*

REVELATION vii. 14.

Sir, thou knowest . . . These are they.

An Old Testament saint described by St. John (Rev. vii. 13) as "one of the elders," appeared to be acquainted with the persons and the trials of some triumphant saints. This may be inferred from the elder's reply to St. John (Rev. vii. 14. R.V.), "These are they which came out of the great tribulation."

This incident of the vision establishes the fact of *personality* beyond the grave. It furnishes also two examples of *identification*; but not implying the individual recognition based on personal acquaintance. St. John recognizes the elder not as *who* he is, but as *what* he is, viz. an elder. The elder also recognizes (Rev. vii. 9) "a great multitude," not individually but in mass, as "they which came out of the great tribulation." *H. H. T. C.*

. . . I have *Friends* in Spirit-land,
Not shadows in a shadowy band,
Not *others* but *themselves* are they.
J. G. Whittier.

Section Three.

OUTLINES OF THIRD WEEK'S MEDITATIONS.

I.

May not the identification of Moses and Elias by three of our Lord's disciples be a forecast of our future recognition in heaven?

St. Matthew xvii. 3. Behold, there appeared unto them Moses and Elias talking with Him.

It seems reasonable to assume that the redeemed in heaven will not be less capable of knowing one another than our Lord's disciples were of knowing Moses and Elias, when they saw them on the Mount of Transfiguration.

II. AND III.

Our Saviour speaks of a recognition immediately after death.

St. Luke xxiii. 43. To-day shalt thou be with Me in Paradise.

May we not conclude, from the fact that the dying thief knew the Saviour in Paradise on the very day of his crucifixion, that we shall also know our friends who have gone before, on the very day of our death?

IV.

Our Saviour's description of heaven as "My Father's house" implies that it is a place where we shall know one another.

St. John xiv. 2. In My Father's house are many mansions.

The question naturally suggests itself—In these mansions, in our future abode, will the redeemed know each other? The general idea of a "mansion" is that it is a place of family reunion. Would Christ have declared that there were many "mansions" in heaven if in heaven there are no reunions?

V.

A part of our future joy, a part of our heavenly treasure, will consist in meeting our friends beyond the grave.

St. Matthew vi. 20. Lay up for yourselves treasures in heaven.

Our heavenly treasures will include the friendships we have made here, with those who are numbered among the glorified sons of God, and with those whom we have been instrumental in bringing to the knowledge of the truth as it is in Jesus.

VI.

St. Paul more than implies that he shall meet his converts at the Second Advent, and anticipates the enjoyment of their society as his reward.

1 Thessalonians ii. 19–20. What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.

There can be no reward save in the consciousness of work done. Otherwise God may give joy, but that will not be reward. It is not only joy that St. Paul anticipates, but reward. He foretells that his reward will be the society of his converts in heaven.

VII.

St. Paul asserts in the passage below (and in 1 *Thessalonians ii.* 19–20, *the subject of our former meditation) that he will rejoice in his converts at the Second Advent.*

2 CORINTHIANS i. 14. We are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

The apostle's reiteration emphasizes the importance of the statement that his converts will be his crown of joy at the coming of the Lord, that they themselves will be his reward, and that they and he will rejoice together. These assertions seem to imply actual recognition.

Fifteenth Day.

May not the identification of Moses and Elias by three of our Lord's disciples be a forecast of our future recognition in heaven?

St. Matthew xvii. 3.

Behold, there appeared unto them Moses and Elias talking with Him.

THE text brings before us the glorious scene which occurred on Mount Tabor. On that occasion our Lord's "face did shine as the sun, and His raiment was white as the light." Then appeared with Him in glory Moses and Elias, from the world of spirits. The disciples knew those glorified visitors to be Moses and Elias. Can it be supposed that perfected spirits in heaven will be less capable of a knowledge of each other, than our Lord's disciples were on Mount Tabor? It appears probable that, among other important ends designed to be answered by this glorious scene on Tabor, our Lord intended it as a representation of the blessedness enjoyed by glorified saints, in the knowledge and society of Himself and each other, in His heavenly kingdom. *Adapted from R. Meek, M.A.*

Reasons are not far to find, why these two should be brought back together from the other world to take part in the scene. They were the representatives of the quick and the dead. Moses had died; Elijah had ascended alive into heaven. They were types of the two great divisions which shall appear before the same Lord when He comes in the glory of which that was a glimpse and foretaste, the dead and the living both standing before the judgment seat of Christ. Both had passed from earth in mystery: the first buried by the hand of God in some unfrequented valley apart from his countrymen; the other not dying, but vanishing instantaneously in the midst of life. Both had disappeared, no more to be seen by mortal eye till the same Hand that had carried them away should bring them back on the Mount of Transfiguration.

It suggests the mighty truth, that, however we are taken, whether lost to men in the depth of the sea, or consumed by the devouring fire, it matters nothing to the Great Keeper of His people, Who will bring all back at the last day.

Dean H. M. Luckock, D.D.

These two men had, centuries before, ceased to live on earth, but were still alive. They retain their essential identity even when glorified. Moses and Elias are still distinguishable. All in heaven are not repetitions of each other; there is the same variety

there as here. Moses' patience, Elijah's fervour, are both glorified, neither of them destroyed. If they could identify Moses and Elias, much more shall we know our friends in heaven whom we knew on earth.

R. Glover, D.D.

Ah, could we but follow where they go,
  And pierce the holy shade they find—
One grief were ours—to stay behind!
  One hope—to join the Blest Unseen!—
To plant our steps where theirs have been
  And find no River flows between!

C. C. Fraser Tytler.

Sixteenth Day.

Our Saviour speaks of a recognition immediately after death.

St. Luke xxiii. 43.

To-day shalt thou be with Me in Paradise.

LET us follow, if we may catch a glimpse of, the untrammelled spirit. The word of God is distinct that it is passed into Paradise—"To-day shalt thou be with Me in Paradise"—by which we are to understand, not heaven—Elijah only of all the saints is said to have gone to heaven, and that, it may be, because his spirit was never separated from his body—but we are to understand some happy place (the word means *garden*, and associates itself therefore in the mind with the first Eden) where the separate spirits of the just are with Jesus, awaiting His second coming and their bodies, after which they are to enter into that final and perfect glory, which we call heaven. For neither they without us, nor we without them, shall be made perfect; but all the people of God, of every age, will go into heaven together. Till then, we are instructed to believe that the souls of the faithful "sleep in Jesus"—the word may mean with Jesus—in Paradise.

In Paradise. That name of rest and felicity, appropriated in the Greek Bible to the original home of man's innocence, is thus transferred by our Lord Himself to a state or region immediately beyond death, into which He Himself would enter that very day ; as soon as the warfare was accomplished, and the burden of the flesh laid aside. The *to-day* so powerfully emphasized leaves no doubt whatever upon this interpretation. Like other figures of Holy Scripture, Paradise is capable of more than one application, here to the intermediate, there to the final, home of the blessed dead ; here to that presence of Christ which is instant upon dissolution, of which St. Paul says that he has a desire to depart and to be with Christ, elsewhere to that presence of Christ, which awaits the Resurrection, the glorious manifestation of the sons of God.

" To-day shalt thou be with Me in Paradise." Wheresoever the Christian soul is while the body sleeps in dust, thither journeyed the Lord, brightening our Hades, as He also consecrated the grave.

Whatsoever be the unseen home for us, between death and glory, such was it for Him. This is a word of blessed hope for such as are mourning the blessed dead. Christ is there in a sense in which He is not here ; there are they, and there shalt thou be in thy season, with Him in Paradise.

Dean C. J. Vaughan, D.D.

Even the lost will then understand much more of what God is to the universe and to themselves, although they are for ever excluded from the direct vision of God. And they, too, will surely see God, who are waiting for the full glories of the sight to be vouchsafed to them after an intermediate time of discipline and training in the state which Scripture calls Paradise. The spirit of man, we cannot doubt, will be much more conscious of the spirits around it, and of the Father of spirits, than was possible while it was encased in the body. At our entrance to another world we shall know our old selves as never before. *Canon H. P. Liddon, D.D.*

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

J. Keble, M.A.

Seventeenth Day.

Our Saviour speaks of a recognition immediately after death.

St. Luke xxiii. 43.

To-day shalt thou be with Me in Paradise.

ALTHOUGH for the most part the passages which have reference to future recognition imply that it will take place at the Second Advent or General Judgment, yet there is not wanting in Scripture evidence that it will also take place immediately after death. These statements need not necessarily contradict each other, as has been pointed out at greater length in the preface. That we shall have a conscious existence between death and the General Judgment is beyond doubt Biblical teaching. If St. Paul thought that he would remain in unconsciousness until the resurrection day, instead of wishing to depart, he would have desired to "abide in the flesh" to help and strengthen his brethren, since this would not have delayed by one day his being with Christ. The testimony of our Lord in the parable of Dives and Lazarus (St. Luke xvi. 22–31), and His words, "To-day shalt thou be with Me in Paradise," still more emphatically proclaim

conscious recognition immediately after death. The question then naturally follows, if we are alive in another world as soon as death takes place here, shall we not *then* know one another ? There can be very little room for doubt that Moses and Elias not only possessed this faculty at the Transfiguration, but also before and after that event ; and it is a fact beyond question, that the penitent thief knew our Saviour in Paradise on the day of his crucifixion. Therefore we may assume that we shall know one another before the Judgment Day. We should remember in this connexion that not only do the bodies of men differ one from the other, but their souls differ also. The soul of St. John differs from the soul of St. Paul. Glorified spirits may know and recognize each other. *H. H. T. C.*

I cannot describe what kind of place Paradise is, because I cannot understand the condition of a soul separate from the body. But I ask no brighter view of Paradise than this—that Christ is there. All other things between death and resurrection are nothing in comparison with this. Well does the Psalmist say, " In thy Presence is fulness of joy " (Ps. xvi. 11). It was a true saying of a dying girl, when her mother tried to comfort her by describing what Paradise would be. " There," she said to the child, " there you will have no pains, and no sickness ; there you will see your brothers and

sisters, who have gone before you, and will be always happy." "Ah, mother," was the reply, "but there is one thing better than all, and that is, Christ will be there." *Bishop Ryle, J. C., D.D.*

"To-day shalt thou be with Me in Paradise." The statement assures us of the conscious existence of the soul immediately after death; for surely, if the dying thief had been about to fall into a deep sleep for hundreds or thousands of years, the promise of being that day in Paradise with Jesus would have been inappropriate and delusive.

We also learn from this passage that the soul of a believer is at death fitted to be at once with Jesus. How glorious the hope—there may be but a step between some of us and Paradise! where angels and departed friends are waiting to bid us welcome!

Adapted from Newman Hall, LL.B.

There in lowliest joy and wonder
Stands the robber at His side,
Reaping now the blessèd promise
Spoken by the Crucified.

Jesus, Lord of dead and living,
Let Thy mercy rest on me:
Grant me too, when life is finish'd,
Rest in Paradise with Thee.

The Most Rev. Archbishop Maclagan, W.D., D.D.

Eighteenth Day.

Our Saviour's description of heaven as "My Father's house," implies that it is a place where we shall know one another.

St. John xiv. 2.

In My Father's house are many mansions.

IT is natural for those who are travelling to an unknown land, in which they are about to make their residence, to inquire frequently concerning its manners, its customs, its modes of intercourse: and it is therefore not surprising that Christians, pilgrims on earth, travelling to the kingdom of God, frequently endeavour to lift the veil which covers futurity, and to learn what are the holy delights of that heavenly world in which they hope to dwell for ever. These endeavours are made especially in those seasons when, bereft of the friends who formed their felicity on earth, they are left in solitude and affliction. They look with anxiety at the cold corpses of these friends, and solicitously inquire whether they shall know them no more: whether their intercourse has ceased for ever? To these inquiries the Gospel gives an answer that affords the most precious consolation: it teaches that the friendship

founded on piety is imperishable; it teaches that those who were friends to the Redeemer, as well as to each other, shall have mutual knowledge and recollection in the future world, and shall have an intercourse with each other, and with the whole church triumphant. That the holy and happy inhabitants of heaven will recollect and know each other, is a point which appears to me to rest upon such firm foundations, that I am surprised that it has been disputed by any Christian. Though I would not say with Irenaeus, one of the earliest fathers of the church, that "separate souls retain the likeness and figure of their bodies, so that they may be still known thereby in the other world"; though I would not even assert, that at the resurrection itself, our remembrance of the *face* and *features* of our friends will enable us to recognize them, because I know not the nature of the changes which will then be made in our bodies; though I cannot tell the *precise manner* whereby the glorified immortals will attain a knowledge of each other: whether by revelation, by information, by recollection, or by mutual discourse: yet still I am confident they will obtain this knowledge, in that mode which Infinite Wisdom shall prescribe. *H. Kollock, D.D.*

We have social affections here; and this fact affords the presumption that we shall possess the same in heaven. The Lord Jesus is the same yesterday,

and to-day, and for ever. He showed whilst upon earth that He was in possession of all the social affections of our nature, and that without sin. He is the same still. He sits upon the throne, with a bosom glowing towards all the inhabitants of heaven, and towards all the children of men upon earth, with all the warmth of the loves and sympathies of our moral nature. With what delight will you meet your dear friends in heaven, you and they in possession still of these sympathies! You will not meet merely with perfect intellects, with souls capable of enjoying divine delights in communion with Father, Son, and Holy Spirit; you will, through the retention of your social affections, have souls capable of enjoying to the full the company of those friends in heaven who spent with you their short day of life upon earth. *From "Life in Heaven."*

I have heard you say that we shall see and know our friends in heaven. If that be true, I shall see my boy again. *W. Shakespeare.*

Do not tell us that our lov'd ones
Lose their memories quite,
When they sing among the angels
In the heavenly mansions bright.
J. R. Murray.

Nineteenth Day.

A part of our future joy, a part of our heavenly treasure, will consist in meeting our friends beyond the grave.

St. Matthew vi. 20.

Lay up for yourselves treasures in heaven.

WE are laying up our treasures, I think, by all the good that we do unto others. I am rich in heaven, in my children. Already I have sent thither many. Have I lost them? Not one of them. They are mine more than when I clasped them. They are nobler and more worthy of love than they were then. I have laid them up; and I have verified the declaration, "Where your treasure is, there will your heart be also." How many many times have men gone in tears to the gate of heaven, who never would have been drawn there by the mere presentation of truth. All that could be addressed to their conscience, to their fear, or to their reason, did not teach them the way to God's throne; and God took from them their brother, their sister, the companion of their life, or their child, and then they found that path themselves. *H. W. Beecher.*

The life beyond! I have a great longing to know the mystery. That it is glorious I find it impossible to doubt. That it is a projection of consciousness and memory is, to me, as undoubted as that it is at all. That it takes up the broken thread, or rather that the thread is not broken at all, is my abiding faith. It will not be like the present, but it will not be in the oblivion of the present. There will be a change, but all that is worthy will be retained, and that which is retained will be improved. The divine order is "from glory to glory"; it will not be reversed in this case. Time is infancy, eternity is manhood; death is second birth. The door opens outward into day. Somewhere they are waiting; sometime we shall overtake them; somehow we shall know them.

Bishop Foster, D.D.

ST. LUKE xvi. 9.

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Make now to thyself friends of the regenerate and glorified sons of God, that, when thy present life shall fail, they may receive thee into everlasting habitations. *St. Thomas à Kempis.*

We are to use the mammon of unrighteousness to make ourselves friends, i.e. to bestow it on the poor and needy, "that, when it shall fail," "they," i.e.

friends, may receive you into their everlasting tabernacles. *Dean Alford, D.D.*

You are so to use your opportunities that when your present stewardship is over you may not be turned out in the cold and beggary, but may have secured friends who will give you a welcome to the eternal world. Those whom we have done most good to are, as a rule, those whom we have most loved; and what better welcome to a new world, what more grateful guidance in its ways, could we desire than that of those whom here on earth we have loved most dearly? Can you promise yourselves any better reward than to meet the loving recognition and welcome of those who have experienced your kindness; to be received by those for whom you have willingly sacrificed money, time, opportunities of serving yourselves? *Marcus Dods, D.D.*

Alas! we think not that we daily see
About our hearths—Angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child—a friend—a wife whose soft heart sings
In unison with ours, breeding its future wings.
Leigh Hunt.

Twentieth Day.

St. Paul more than implies that he shall meet his converts at the Second Advent, and anticipates the enjoyment of their society as his reward.

1 THESSALONIANS ii. 19–20.

> What *is* our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.

ST. PAUL wrote this letter from Corinth. He had probably just witnessed the Grecian games and the crowning of the victors. Then, says he, "What is our crown? Are not even ye?" His prayer was that his pupils might be perfect in Christ at His coming. The "coming" is associated with the resurrection. Then the apostle's hope was to see his pupils complete in Christ at the resurrection. St. Paul was not concerned about his own salvation. That was as far behind him as that spot on the way to Damascus. His hope, his joy, was in the salvation of others. He expected to know them in the resurrection. The indefinite thought that, somewhere in the universe were a crowd of persons who had been saved through his labour, would not have

satisfied him. There follows the inference that identity will not be destroyed. To destroy identity is to destroy the person. Nor is there continuity of existence save in memory. We go into the other world with the totality of our natures. There can be no reward unless there be a consciousness of work done, and this consciousness will depend on the memory being unbroken. Otherwise, God may give joy, but that will not be reward ; He may torture, but that will not be punishment. Then it will be known to these saved ones what St. Paul has wrought for them. Else, how could their salvation be his joy and his crown ? Christ was never more unselfish than when on the cross, despising the shame, yet He thought of the " joy that was set before Him." An element in St. Paul's joy will be the honour and praise given him by those who will be conscious of the good he did them. St. Paul was not a mere instrument, but a co-worker with God. He was a factor in the power that saved his converts. He claims for himself a crown of rejoicing in the work wrought. St. Paul will take his crown in the presence of the Lord. Christ will recognize him as a factor, Christ will not be jealous.

Adapted from T. T. Duryea, D.D.

" What is our hope, or joy, or crown of rejoicing ? *Are not even ye* in the presence of our Lord Jesus Christ at His coming ? " He knew them well on

earth, and loved them warmly, for they were his own spiritual children, and it would be strange beyond measure if this gladdening knowledge were to be limited exclusively to time. Being social in our nature, if we did not know each other in heaven, some of the great elements of perfect happiness would be entirely wanting. It would imply an unnatural isolation, wholly foreign to all that is revealed of the blessedness of our eternal home. Indeed, our whole being craves for such recognition.

Robert Macdonald, D.D.

How blest the hour when friends shall meet,
  Shall meet to part no more,
And with celestial welcome greet
  On an immortal shore!

The parent views his long-lost child:
  On brothers brothers gaze:
The tear of resignation mild
  Is changed to joy and praise.

Lord Houghton.

Twenty-First Day.

St. Paul asserts in the passage below (and in 1 *Thessalonians ii.* 19–20, *the subject of our former meditation) that he will rejoice in his converts at the Second Advent.*

2 Corinthians i. 14.

"We are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus."

HOW could St. Paul rejoice over those whom he had converted, and edified, and consoled by his ministrations? how could they be his crown of joy *at the coming of the Lord?* how could their salvation form part of his own hope of happiness?—unless he were able to know and recognize them at that day, and to see in these glorified saints the fruits of his labours and his prayers? Impossible. Is it not plain from the text, which we will read again, emphasizing the pronouns?—"*We* are *your* rejoicing, even as *ye* also are *ours* in the day of the Lord Jesus"—that minister and people will "in the day of the Lord," that is, at Christ's Second Advent, rejoice together, because they will then be reunited and restored to each other in the presence of their Redeemer? And if so, who can doubt that in like

manner the parents shall rejoice, when they see, amidst the spirits of the "just made perfect," those children whom, during many a year of anxious fears and cares, they brought up in the nurture and admonition of the Lord: when they see their tears, and prayers, and vigilance, and loving tenderness, and solicitude, repaid not in their own children only, but in their children's children, even to many generations of the righteous? And then, too, shall the children embrace with love and reverence those from whose lips they first heard of God and heaven, and by whom they were first guided to the feet of that blessed One, who saith, "Suffer the little children to come unto Me." Our hope then is that we shall recognize those whom we love in heaven, that they and we shall be restored to each other's society, and shall rejoice in each other's love and happiness, in that everlasting home where we shall die no more.

Adapted from J. C. Crosthwaite, M.A.

2 CORINTHIANS iv. 14.

> "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you."

This contains a very forcible argument, which may be considered in connexion with the text for the day. Each of these utterances of St. Paul expresses a hope, the one looking forward to a

Second Advent and the other to the Resurrection. R. W. Hamilton, commenting on the latter, says—"Analyse this statement, reduce it to what shape, try it by what rule you please, there seems to be a lack of all point in it, unless you suppose that they will know each other when raised up and presented together, unto the Lord Jesus Christ"—"shall present *us* with *you*." *H. H. T. C.*

No shadows yonder:—
All light and song:—
Each day I wonder,
And say, "How long
Shall time me asunder
From that dear throng?"

No partings yonder
Time and space never
Again shall asunder.—
Hearts cannot sever.—
Dear and fonder
Hands clasp for ever.

H. Bonar, D.D.

Section Four.

OUTLINES OF FOURTH WEEK'S MEDITATIONS.

I.

The Jews in our Saviour's time held that the hope of mutual recognition was inseparably connected with the doctrine of the resurrection. Our Saviour appears to entirely agree with this teaching.

St. Matthew xxii. 28 and 30. Whose wife shall she be? . . . In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

It will be remembered that in reply to the Sadducees our Saviour upheld the doctrine of the resurrection in most unmistakable terms (St. Matthew xxii. 31–32). He seems also to imply the doctrine of future recognition by His words, "As the angels." If the redeemed have as wonderful a power of recognition as the angels, then they will know one another in heaven.

II.

Is there not an underlying reference to future recognition in the words of the text?

St. John xi. 23 and 26. Thy brother shall rise again. . . . Whosoever liveth and believeth in Me shall never die.

These words were uttered by our Lord when standing near the grave at Bethany (St. John xi.). Would they have been spoken if that brother was to be absorbed and lost in the myriads of departed spirits, so that the sisters who had lately laid him in the grave should see and know him no more?

III.

"The Communion of Saints." Communion or fellowship loves association and dreads separation. If this communion is hereafter perfect, it must include mutual association and recognition.

1 St. John i. 3. That ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ.

Restricted sweet communion is often our lot here; it is not perfect communion, and we often regret its incompleteness. If we love one another, we love one another's society. It is impossible to conceive the complete communion of saints, apart from mutual society and recognition.

IV.

St. Peter states his belief in a future recognition when he asserts that the life beyond will be a life "together."

1 St. Peter iii. 7. Heirs together of the grace of life.

He calls our future existence "life." It will be so indeed in an eminent sense. Here our life is limited, but —glorious thought!—we are "heirs together" of the life to come. This one word "together" more than implies, it assures a future reunion to those who are partakers of the "grace of life."

V.

St. Paul anticipates that the acquaintance between Philemon and Onesimus will last for ever.

PHILEMON verse 15. (R.V.). That thou shouldst have him for ever.

Referring to the relationship between Philemon and his slave Onesimus, the outcome of a common faith in Christ, Bishop Lightfoot remarks, "Eternal life involves eternal interchange of friendship."

VI. AND VII.

The last word in the apostolic utterance, "Death is swallowed up in victory," seems to imply that we shall meet beyond the grave.

1 CORINTHIANS XV. 54. Death is swallowed up in victory.

Death gets the partial victory over us, when he separates us from our friends; but in the words "swallowed up" we are promised the complete victory over him. If our parting at death were not followed by our banished ones being restored to us again, the sting we should thus suffer would prevent the victory being complete.

Twenty-Second Day.

The Jews in our Saviour's time held that the hope of future recognition was inseparably connected with the doctrine of the resurrection. Our Saviour appears to entirely agree with this teaching.

St. Matthew xxii. 28 and 30.

"Whose wife shall she be?" . . . In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

THERE can be no doubt that, with the exception of the small sect of Sadducees, the Jews in our Saviour's time most firmly believed in the doctrine of a general resurrection of both body and soul. That this hope of a resurrection and a future recognition was held by the Pharisees at the time of our Saviour's ministry, is evident from the question, "Whose wife shall she be?" by which the Sadducees endeavoured to throw discredit on the doctrine of a general resurrection; for this question goes entirely on the assumption that, if the dead rise at all, they will recognize each other. It is unreasonable to suppose that, while Christ corrected one error by upholding the doctrine of the resurrection, He would

disregard another on the doctrine of future recognition, especially when it was so universally held and so distinctly asserted. But our Saviour does not appear to have adopted so illogical a course: this becomes evident if we inquire into the meaning of the words, "As the Angels," i.e. men will be as the angels. What do we know about angels? We know that angels were sent to the Virgin Mary and others. The blessed mother of our Lord knew, and was known by, an angel. This proves that they possess the faculty of identification. It may be concluded, therefore, that our Lord, by declaring that men will be "as the angels," implied His assent to the doctrine of future recognition. But if any should question, this significant fact remains, that when the Sadducees wished to disprove the doctrine of the resurrection, they connected it with the doctrine of future recognition, and, in reply, not a word fell from our Lord's lips denying such a recognition; on the contrary, to the question, "Whose wife shall she be of the seven?" His reply was that men and women shall be "as the angels." This suggests that although the earthly relation between husband and wife will be dissolved at the resurrection, they will have nevertheless the power of mutual recognition. That the angels possess this faculty in a very high degree we know, for they identify even the men to whom they are sent on a first mission.

H. H. T. C.

"*As the angels.*" The children of God, in the resurrection, our Saviour says, shall be equal to the angels; or, perhaps, more properly, they shall be like the angels in attributes, station and employment. Like the angels, they will possess endless youth, activity, power, knowledge, and holiness; enjoy the same immortal happiness, dignity, and Divine favour; be lovely, beautiful, and glorious in the sight of God, and "shine forth as the sun in the kingdom of their Father." Like the angels, shall they be sons, and kings, and priests to God, and live and reign with Him for ever and ever.

Pres. Dwight.

Men hereafter will be made equal to the angels. Now angels possess power of various kinds, of which we are destitute.

They had power to descend from the mansions of the blessed, and to return, and also, as it should seem, to render themselves visible or invisible, at their pleasure. Indeed it is certain, that in some respects at least, the powers of the righteous must be greatly increased, or they would be unable to sustain that far more exceeding and eternal weight of glory, and honour, and felicity, which is reserved for them in the future world. Will not the power of recognition be included among the augmented powers?

Adapted from E. Payson, D.D.

We can infer the immortality of love from its *abiding* character in this life. Time may wrinkle our face and silver our hair. Friends may even misunderstand us; but there are some who love us, whose love keeps on—abideth—nay, grows and increases and becomes more sweetly tender. True mother-love abideth. True wife-love abideth. True friendship abideth. We go out into the eternal world with such love folded like holy robes about our spirits. If love thus *abides* in Christian life, can it be possible that death, which is but the servant of Christ, should be able to master it, overcome it, and finish it? Surely not. Love is the truest and closest uniter. Love ties the closest knots on earth, and binds men together in many forms of fellowship. Love must be immortal. A heaven of hermit-like spirits, dwelling in isolation, we cannot possibly imagine. *Robert Tucker, B.A.*

On that happy Easter morning
All the graves their dead restore:
Father, sister, child, and mother,
Meet once more.

S. Baring-Gould, M.A.

Twenty-Third Day.

Is there not an underlying reference to future recognition in the words of the text?

St. John xi. 23 and 26.

Thy brother shall rise again. . . . Whosoever liveth and believeth in Me shall never die.

THEY who knew Him after He rose from the dead, and knew each other as they sat in amazement before Him in the morning at the sea of Tiberias, shall they not know each other in the light of His heavenly kingdom? O dull hearts, and slow to believe what He has Himself spoken! "God is not the God of the dead"—of nameless, obscured, obliterated spirits, of impersonal natures, beings robbed of their identity, spoiled of their consciousness, of blinded eyes, or marred aspects. The law of perfect recognition is inseparable from the law of personal identity. *H. E. Manning, D.D.*

"Whosoever liveth and believeth in Me shall never die." Now let us see how this affects those whom we call, but who are not, dead. Say they were once joined to Christ, and say that you are joined to Christ. Then, neither of the great relationships in which they

once stood can be severed. They cannot die to God; they cannot die to you. Otherwise, Christ's words are extravagant; they lead the mind astray; they mock us. What, then, is the death of those we love? What we make it. It may be a wretched sense of parting and absence, a severance of everything, a rending of the most sacred ties, an utter desolation. It may be as if they were only just out of sight, occupying a higher range, ever ready to appear, never far off, not a link broken, interested in us and we interested in them. Do not say they *were* so tender, but say they *are*—they are his and they are mine. *Dean C. J. Vaughan, D.D.*

In the beautiful drama of Ion the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. It is nature's prophecy of life to come. When about to yield his young existence as a sacrifice to fate, his betrothed, Clemanthé, asks if they shall not meet again, to which he replies:—"I have asked that dreadful question of the hills that look eternal; of the flowing streams that flow for ever; of the stars among whose fields my raised spirit hath walked in glory: all were dumb. But while I gaze upon thy living face, I feel there's something in thy love, which mantles through its beauty, that cannot wholly perish. We shall meet again, Clemanthé."

From "Beauties of Home."

Let our friends be friends whose friendship will survive the passage and greet us on the eternal shore. Let our actions be such as can be taken up and ennobled by Christ's merits, and form part of the special mansion prepared for us above.

Canon W. C. E. Newbolt, M.A.

The members of the family at Bethany were the peculiar objects of the Redeemer's regard: "Now, Jesus loved Martha, and her sister, and Lazarus." The apostle St. John was known by the appellation, "the disciple whom Jesus loved." Mary Magdalene met Jesus after His resurrection, near to the tomb in which He had been laid, and became conscious it was He, by the tone of endearment with which He pronounced her name. If the Lord Jesus thus cherished holy friendship whilst upon earth, and exemplified a peculiar attachment to particular individuals, and cultivated the social affections as they are exhibited in *our* friendships with *our* bosom friends, upon what principle. and for what reason, will Christ's followers in heaven be stripped of that privilege? *Anon.*

Oh! beautiful is heaven. . . .

. . . . . .

Where every severed wreath is bound—
Where none hath heard the knell
That smites the heart with that deep sound—
Farewell, beloved! farewell!

Mrs. Hemans.

Twenty-Fourth Day.

"The Communion of Saints." Communion or fellowship loves association and dreads separation. If this communion is hereafter perfect, it must include mutual association and recognition.

1 St. John i. 3.

That ye also may have fellowship with us, and truly our fellowship *is* with the Father, and with His Son Jesus Christ.

"COMMUNION" is another word for "fellowship." It denotes that joint possession, that partnership in something, which forms a bond of society and of mutual affection, cemented by community of hopes and community of interests. The Communion of Saints is an undying body; for all who live unto God live unto God for ever. Generations after their decease, He still calls Himself "the God of Abraham, and the God of Isaac, and the God of Jacob." We do not believe in a human affection which does not love intercourse and dread separation. If we love one another, we love one another's society. Communion there is none, where there is no desire for communication.

Dean C. J. Vaughan, D.D.

The Church is militant on earth, it is expectant in Paradise, it will be hereafter triumphant in Heaven. Yet these are not three Churches, but one Church. And this helps us to see more clearly what is meant by the Communion of Saints. The Church on earth and the Church in Paradise are one, and one thrill of spiritual communion vibrates through its members there and here. *R. E. Sanderson, D.D.*

[Some of the following thoughts are to be found in the introduction; they are repeated here in order that they may be emphasized and enlarged upon.]

It is difficult to conceive how "the Communion of Saints" can hereafter be perfect, on the supposition that in the future state the Saints will not recognize or associate with each other, and that such blessed intercourse will constitute no part whatever of their future joy. If in the Creed the sentence "I believe in the Communion of Saints" had been followed by the words "and their future recognition in heaven," the books written on this subject would have been numerous; but since the Church's creeds contain no formulated statement in support of this doctrine, it has always been more or less a neglected truth. So much is this the case that some authors when commenting on "the Communion of Saints" make no allusion whatever to "the future mutual recognition of Saints," and leave quite unexplained by what means the Communion of Saints will be

hereafter maintained. These remarks are especially intended as suggestive to a brother minister who may thereby perceive the advisability of more frequently alluding to this subject in his preaching and teaching. Speaking from personal experience, I can assure him that, should he follow my suggestion, he will find it a theme most acceptable and full of comfort to many among whom he may minister. I have endeavoured under another text (St. Luke xxiii. 43) to show that, according to our Saviour's teaching, immediately after death, in Paradise, in our disembodied state, we shall have the power of mutual recognition. In heaven itself that power will doubtless be perfected. "I believe in the Communion of Saints" is a part of the Church's universal creed. This Communion implies a reunion, without which that communion would fall short of being perfect. *H. H. T. C.*

Beyond, beyond, oh blest beyond!
  Oh, heaven eternal, peaceful, free,
Oh, home on high! I haste from bonds
  To find God's boundless rest in thee;
And saints beyond
  Shall crowd thy gates to welcome me.
Harvie Hall.

Twenty-Fifth Day.

St. Peter states his belief in a future recognition when he asserts that the life beyond will be a life "together."

1 St. Peter iii. 7.

"Heirs together of the grace of life."

AS disciples of Christ we have a common hope and promise of blessedness beyond the grave; death will not for ever disunite us, we being "heirs together of the grace of life," joint heirs of life eternal, destined to dwell together for ever in the presence of our Redeemer. The hope of the true disciples of Christ is, to be reunited for ever to the objects of their affections. And they, who believe this, will surely endeavour to live together now, as they desire and hope to live together hereafter. Happy those persons in whatever relation to each other—of marriage or friendship—who converse together as those that shall live eternally together in glory. As Archbishop Leighton has beautifully said, "They have hopes to meet one day, where there is nothing but perfect concord and peace; they will therefore live as heirs of that life

here, and make their present estate as like to heaven as they can, and so a pledge and evidence of their title to that inheritance of peace which is laid up for them. And they will not fail to put one another often in mind of those hopes and that inheritance, and mutually to advance and further each other towards it." For, if we regard each other as "heirs together of the grace of life," most surely it will be our desire to act accordingly. And, even in the smallest particulars, our conduct will be inspired and animated by the recollection, that we are journeying together to a common inheritance. We shall see, in the world of which we are a part, in our homes and families, the school of discipline, by which we are learning how to dwell in love together for ever and for ever. Taught by the gospel, we shall remember that this heavenly life must begin on earth. *Adapted from J. C. Crosthwaite, M.A.*

This teaching of St. Peter is also the teaching of St. Paul. We read in 1 Thessalonians v. 10: "Who died for us, that, whether we wake or sleep, we should live together with Him." This text is a window through which we look into the heart of Christ, and behold the Saviour's great desire that all His people should live together with Him. Viewed from one standpoint, this is only natural. Grant love, and you are necessarily compelled to grant something else—desire for the presence of the

object beloved. I cannot imagine it possible for the two ever to be separated. Love is always restless until the object of affection is close by. In proportion as the love is pure and intense, so will the delight in the nearness of the object become intensified; and Christ finds His greatest happiness in having His people near Him. That we should not only live with Him but "*together* with Him." How all-inclusive this desire is. What do we understand by it? Take it as including all His people, and then it teaches us that Christ is not content for one to be absent. He wants to see all the members of His family brought round the table. Is it not always so when there is love to all? What is the bliss of heaven? All His people together. Fathers united once more to the children who went before, husband re-united with wives, friends with friends—all together; and then all together with Him. To Christ's eye that is the most beautiful picture that heaven itself can present—Christ and His numerous family, without an absentee. Or does "together" apply to Christ? And, if so, there is a beautiful thought in it. You may live in the same house with a person, and yet not live together. "Together" implies a certain amount of intimacy. When Christ brings His people together He brings them to a home. He does not merely collect a multitude of people. No; in heaven there will be holy familiarity. *Adapted from A. G. Brown.*

Our love is always following those who have already entered into their rest; always stretching forwards to the hour when our Lord shall return to us, and when God shall bring back to us "them also which sleep in Jesus." And so it is, that the end of our race, the prize for which we are striving, the one event,—for it is but one—with which every instinct of our hearts, everything pure and true and lovely and unselfish in our nature, is bound up and identified, even (2 Thess. ii. 1) "by the coming of our Lord Jesus Christ, and by our gathering together unto Him."

J. C. Crosthwaite, M.A.

Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity:
E'en now by faith we join our hands
With those that went before;
And greet the blood-besprinkled bands
On the eternal shore.

Charles Wesley.

Twenty-Sixth Day.

St. Paul anticipates that the acquaintance between Philemon and Onesimus will last for ever.

PHILEMON verse 15 (R.V.).

That thou shouldst have him for ever.

"FOR ever." *A brother for ever!* There may probably be here an allusion to that which is written in the Hebrew law about the slavery of "the children of the strangers among the Israelites" (Lev. xxv. 45). Onesimus was to be his master's property—his to have and hold, to enjoy as his possession—"for ever," as the old law said of the slave in permanent servitude. But in how much a deeper and truer sense? To be with him not only for time, but in eternity, in the eternal Communion of Saints. The time of the absence of Onesimus, during which he was "parted" from Philemon, might have entailed some little discomfort upon his master. What of that? Why count up the weeks and months? They were but as the slave's "little hour" of holiday compared with the gain of a brother "for ever." *Archbishop Wm. Alexander, D.D.*

Onesimus had robbed Philemon and had fled from

justice. St. Paul says, "He was parted from thee for a time." St. Paul sees a higher hand in what seemed to be only the act of Onesimus. If Onesimus robbed and fled from his master, God permitted him to do so, and this permission we are told was probably given in order to bring about the conversion of Onesimus to the Christian faith, and his *reunion* with his master Philemon, first in this life at Colosse, and then for ever in the life everlasting.

Canon H. P. Liddon, D.D.

The following is a question put to the Bishop of London at a meeting and his reply:—"Can the dear ones we have lost see us now, and know what we are doing, and shall we know each other by and by?" "I can only say I believe that is so. Our relations five minutes before death are still our relations five minutes after death, and Christ, I believe, respects the human link. When we say we believe in the Communion of Saints, we are speaking of a much greater reality than many people think."

Bishop A. F. W. Ingram, D.D.

It seems impossible that a rational being filled with infinite longings and capable of endless progress, should be suddenly cut off in the beginning of its career, "like the baseless fabric of a vision, leave not a wreck behind." It seems impossible that the mind, which proves its independence of the body and

which matures in strength while the body declines, should be dissolved with its material tent. No husband can close the eyes of a beloved wife—no parent can commit a child to the cold grave—no friend can bid farewell to a bosom friend without the ardent wish for the recovery of the loss and a meeting again in a better world, where tears of parting are unknown.

Philip Schaff, D.D., LL.D.

Two trees may grow contiguous without meeting or helping each other. But two vines growing over a porch meet each other, and twine together, and twist fibre into fibre, stem into stem, they are substantially one. Such are friends. These revolt from the idea of being always divided as two neighbouring trees, which never meet. A true manly friendship lies in the thought of its continuance. There can be no deep friendship which does not sigh for endlessness.

Adapted from H. W. Beecher.

Oh, to think of meeting there
The friends whose grave received our tears—
The daughter loved, the wife adored,
To our widowed arms restored;
And all the joys which death did sever
Given to us again for ever.

H. Kirke White.

Twenty-Seventh Day.

The last word in the apostolic utterance, "Death is swallowed up in victory," seems to imply that we shall meet beyond the grave.

1 Corinthians xv. 54.

Death is swallowed up in victory.

NOW, this implies that all that death has done of evil and of pain shall be compensated, that the victory shall be stripped from him, that the sting shall be taken from him, and that, in fact, the chasm shall be filled up. But what has been a more bitter consequence of death than bereavement—than separation from relations, and the loss of friends? How, if *that* is never repaired, can it be said that death has no sting, that the grave has no victory? How is it *that* you are enabled to shout that cry over the coffin, unless it be that the dead shall live—that they shall arise from the dust—and that you shall know them when re-organized and re-animated? The very triumph, therefore, which is to be achieved involves, according to my apprehension, compensation for that which is the principal bitter and evil in death. And how can it be made up, but by our

reunion with those from whom we are now severed? But think of the happiness of the heavenly world. Shall we not there remember of what we have done for others—what others have done for us? Hear the new language: "Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." *Is not this a rush of the past upon the soul?* Is not this like living again? The remembrance of that world which we have left, will be more vivid, and the victory over the grave more complete by a reunion with our beloved ones.

Adapted from J. Hamilton, D.D.

Heaven was, in Southey's view, the home of genius, where all the gifted spirits of our race hold exalted fellowship. He longed to see and converse with Shakespeare, Dante, and Chaucer. John Foster, a man whose character and thoughts were cast in a far different mould, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier, and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barrier; like an eagle dragging at its chain, and longing to soar above the clouds.

J. Stoughton, D.D.

So far is death from being a paralysis of memory, that it rather opens the cells and recesses where the

past records of life have long been sealed up, so that the past may live again, painted in vivid colours upon the walls of the soul, like the monuments of a buried city disentombed and recovered from the accumulation of ages. *J. E. Walker, M.A.*

It is no small thing to be delivered from false views of death. The question is often put, What has Christianity done for the world? It has, at least, done this: When a mother lays her babe in the grave, life of her life, and loved more than life, she can believe that it is not dead but alive; that elsewhere its sweet life is going on with full function and personality. What has Christ done for the world? He has delivered human love from the bondage of despair, and brought it under the inspiration of hope. *Theodore T. Munger.*

Thou takest not away, O death!
  Thou strikest! Absence perisheth,
Indifference is no more;
  The future brightens on our sight;
For on the past hath fallen a light
  That tempts us to adore.
William Wordsworth, D.C.L.

Twenty-Eighth Day.

The last word in the apostolic utterance, "Death is swallowed up in victory," seems to imply that we shall meet beyond the grave.

1 Corinthians xv. 54.

Death is swallowed up in victory.

WEEP not as though thou hadst cast thy treasure into the sea, where thou canst never find it; thou hast only laid it by in a casket, whence thou shalt receive it again brighter than before. Thou shalt look again with thine own eyes into those eyes which have spoken love to thee so often, but which are now closed in sepulchral darkness. Thy child shall see thee yet again; thou shalt know thy child; the selfsame form shall rise. *C. H. Spurgeon.*

Death, which breaks up the fondest ties, and severs the dearest attachments, has no power to take from the heart the tender regard we feel for the loved ones, over whose grave have been uttered the solemn words, "Earth to earth, ashes to ashes, dust to dust." Although they have passed away for ever from the world, they live in our affections,

are still enshrined within our memories; and while there is a melancholy satisfaction in peopling the past with their images, there is a sacred pleasure in dwelling upon their present state and condition. The heart is thrilled with joy, as we picture them to our minds living in the light of God's countenance, and rejoicing in the radiance which issues from the everlasting Throne. "We know that so sure as having lived, we shall live again; that so sure as having loved, we shall love again; and that the separation is but as one beat in the great pendulum of eternity!" *Charles D. Bell, D.D.*

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as the ending; let us rather think of life as the beginning, and that more abundantly.

We think of losing; let us think of gaining.

We think of parting; let us think of meeting. We think of going away; let us think of arriving. As the voice of death whispers, "You must go from earth," let us hear the voice of Christ, saying "You are but coming to Me." *Norman McLeod.*

Oh ye whose locks are wet with the dews of the night of grief! Ye whose hearts are heavy, because those well-known footsteps sound no more on the doorway! Yonder is your rest! There is David triumphant; but once he bemoaned Absalom. There is Abraham enthroned; but once he wept

for Sarah. There is St. Paul exultant; but he once sat with his feet in the stocks. No toil, no tears, no partings, no strife, no storm to ruffle the crystal sea! No dirge throbbing from seraphic harps, nor tremor in the heavenly song! But rest—*perfect rest*—UNENDING REST.

Glorious consolation! The departed are not dead. You cannot make me believe they are dead. They have only *moved on.* With more love than that with which they greeted us on earth they watch us from their high place, and their voices cheer us in our struggle for the sky. Hail, spirits blessed, now that ye have passed the flood and won the crown! With weary feet we press up the shining way, until in everlasting reunion we shall meet again! Oh! grand it will be when, our conflicts done and our partings over, we shall clasp hands and cry out, *This is heaven.*

Adapted from Dr. Talmage.

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not "Good-night," but in some brighter clime
Bid me "Good-morning."

Mrs. Barbauld.

Section Five.

POETICAL OUTLINES OF FIFTH WEEK'S MEDITATIONS.

I.

Prophecy of Meeting.

St. Luke xxiii. 43. To-day shalt thou be with Me in Paradise.

There we'll meet the loved departed,
When "life's weary wheels stand still!"
C. C. Bedell.

II.

Until we meet again.

Song of Solomon ii. 17. Until the day break, and the shadows flee away.

It were a double grief if the true-hearted,
Who love us here, should on the further shore
Remember us no more.
H. W. Longfellow.

III.

Meeting of Friends.

1 Corinthians xiii. 12. Then shall I know even as also I am known.

There is a world above,
Where parting is unknown.
James Montgomery.

IV.

Where?

St. Luke xxiii. 43. To-day shalt thou be with Me in Paradise.

Patience, beloved! Yonder is thy guerdon;
Here all is change, uncertainty, decay.
Louie Pennington.

V.

Love's immortality.

1 Corinthians xiii. 8 (R.V.). Love never faileth.

Who would not try to win a heaven,
Where all we love shall live again?
Thomas Moore.

VI.

Love's immortality.

1 Corinthians xiii. 8 (R.V.). Love never faileth.

They sin who tell us Love can die;
With life all other passions fly.
Robert Southey.

VII.

Immortality.

1 Corinthians xv. 54. Death is swallowed up in victory.

Ever near us, though unseen,
The dear immortal spirits tread;
For them the boundless universe
Is life—they are not dead.
Lord Lytton.

First Day.

Prophecy of Meeting.

St. Luke xxiii. 43.

"To-day shalt thou be with Me in Paradise."

THOSE we love can never perish:
They at most but disappear,
And their memories we cherish,
While, unseen, we feel them near.

Soon we'll leave the mists and vapours,
Which pervade the vale of tears,
And the dimly burning tapers,
That but mock our hopes and fears;

Pass within the realms supernal,
Where the seeming is the real,
And the transient, the eternal,
In the loftiest ideal.

There we'll meet the loved departed,
When "life's weary wheels stand still!"
Meet the noble, the true-hearted,
Who life's mission here fulfil.

Friends, and lovers, sisters, brothers,
With the thousands we hold dear;
Fathers, daughters, sons, and mothers,
Within that celestial sphere.

C. C. Bedell.

Recognition in Paradise.

Did He forget, (when hanging there
Upon the Cross. Her only-born.)
The Mother whom He left forlorn?
Loving, He loved unto the end
Mother, and Magdalene, and Friend;
He thought of all, when dying there.

Yea, Christ had love to spare for him
Who suffered near in guilt and shame;
To him the great assurance came!
The Penitent could hear Him say,
"Thou verily shalt be to-day
With Me"—in Paradise with Him!

We know not *now* as we are known.
He knows alone what we shall be—
From all earth's limitations free,
The body of our weakness gone,
And Immortality put on.
"*Then* shall we know as we are known."

Forgotten! or not recognized!
By Christ redeemed; in Him complete;
For Glory thus through Grace made meet!
"Father, whom Thou hast giv'n with Me
I will that they shall also be."
In Christ all will be recognized.

F. S. Wingfield.

Second Day.

Until we meet again.

Song of Solomon ii. 17.

"Until the day break, and the shadows flee away."

UNTIL we meet again! That is the meaning
Of the familiar words that men repeat
At parting in the street.
Ah, yes, till then! but when death intervening
Rends us asunder, with what ceaseless pain
We wait for the "Again!"

The friends who leave us do not feel the sorrow
Of parting, as we feel it, who must stay
Lamenting day by day,
And knowing, when we wake upon the morrow,
We shall not find in its accustomed place
The one beloved face.

It were a double grief, if the departed,
Being released from earth, should still retain
A sense of earthly pain;
It were a double grief, if the true-hearted,
Who love us here, should on the further shore
Remember us no more.

Believing, in the midst of our afflictions,
That death is a beginning not an end,
We cry to them, and send
Farewells, that better might be called predictions,
Being foreshadowings of the future, thrown
Into the vast unknown.

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,
Women received their dead
Raised up to life, then only for a season
Our partings are, nor shall we wait in vain
Until we meet again!

H. W. Longfellow.

Knowledge in Heaven.

The saints on earth, when sweetly they converse,
And the dear favours of kind Heaven rehearse,
Each feels the other's joys; both doubly share
The blessings which devoutly they compare,
If saints such mutual joy feel here below,
When they each other's heavenly foretastes know,
What joys transport them at each other's sight,
When they shall meet in empyreal height!
Friends, in heaven, one happiness would miss,
Should they not know each other when in bliss.

Bishop Thomas Ken, D.D.

Third Day.

Meeting of Friends.

1 Corinthians xiii. 12.

"Then shall I know even as also I am known."

FRIEND after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end:
Were this frail world our only rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath,
Nor life's affection transient fire,
Whose sparks fly upward to expire.

There is a world above,
Where parting is unknown:
A whole eternity of love,
Form'd for the good alone:
And faith beholds the dying here
Translated to that happier sphere.

Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night—
They hide themselves in heaven's own light.

James Montgomery.

Family Reunion.

'Tis but one family—the accents come
Like light from heaven to break the night of woe,
The banner-cry to call the spirit home,
The shout of victory o'er a fallen foe.

Death cannot separate—Is memory dead?
Has thought too, vanish'd, and has love grown chill?
Has every relic and memento fled,
And are the living only with us still?

Death never separates; the golden wires
That ever trembled to their names before,
Will vibrate still, though every form expires,
And those we love, we look upon no more,

No more indeed in sorrow and in pain,
But even memory's need ere long, will cease,
For we shall join the lost of love again,
In endless bands, and in eternal peace.

J. Edmeston.

Fourth Day.

Where?

St. Luke xxiii. 43.

"To-day shalt thou be with Me in Paradise."

WHERE are the pure, glad dreams and hope of Springtime,
Those joys unfolding like the rosebud fair,
The tender thoughts and holy aspirations,
The heart that knows no desolating care?
All dead?

Where are the glorious, fragrant flowers of Summer,
Soft cloudless skies, the golden sunshine bright;
Those beauteous fruits we deemed our own to gather,
And happiness we claim'd maybe as right?
All dead?

Where are the love and faith we held, perchance, unchanging,
Our own in life, still ours beyond the grave?
Those banish'd treasures, that once seemed eternal,
Out of its fulness love so freely gave?
All dead?

Is nothing lasting? Can we never garner
Aught that can bide with us, our own for aye?
Must heart and life be crush'd and robb'd for ever,
Sadness and sorrow veil the gladdest day
With death?

God's children cannot die; 'tis only passing
Beyond the vale of tears, by angels led,
There to rejoin those lov'd and blessed spirits,
Our dearest, best, safe, ransom'd from the dead.
By love.

Each soul in rapture waits the consummation
Of bliss exceeding thought, on that blest shore,
Where we shall wake in Christ's own glorious likeness,
His presence, fullest joy for evermore,
In heav'n.

Patience, beloved! Yonder is thy guerdon;
Here all is change, uncertainty, decay;
Transient and passing are earth's choicest treasures
Beyond, death ends; Love, Life, thine own alway
In God.

Louie Pennington.

Fifth Day.

Love's immortality.

1 Corinthians xiii. 8 (R.V.).
"Love never faileth."

IS it not sweet to think, hereafter,
When the spirit leaves this sphere,
Love with deathless wing shall waft her
To those she long hath mourned for here?

Hearts, from which 'twas death to sever,
Eyes, this world can ne'er restore,
There, as warm, as bright as ever,
Shall meet us and be lost no more.

When wearily we wander, asking
Of earth and heav'n, "Where are they,
Beneath whose smile we once lay basking,
Blest, and thinking bliss would stay?"

Hope still lifts her radiant finger,
Pointing to th' eternal home,
Upon whose portal yet they linger,
Looking back for us to come.

Alas, alas—doth hope deceive us?
Shall friendship, love, shall all those ties
That bind a moment, and then leave us,
Be found again where nothing dies?

Oh, if no other boon were given
To keep our hearts from wrong and stain,
Who would not try to win a heaven
Where all we love shall live again?

Thomas Moore.

Dread of Farewell.

Nay, shrink not from the word "Farewell,"
As if 'twere friendship's final knell;
Such fears may prove but vain:
So changeful is life's fleeting day,
Whene'er we sever hope may say,
"We part to meet again!"
Even the last parting earth can know
Brings not unutterable woe,
To souls that heavenward soar;
For humble faith, with steadfast eye,
Points to a brighter world on high,
Where hearts that here at parting sigh
May meet to part no more.

Bernard Barton.

Sixth Day.

Love's immortality.

1 Corinthians xiii. 8 (R.V.).
"Love never faileth."

THEY sin who tell us Love can die.
With life all other passions fly.
All others are but vanity.
In heaven Ambition cannot dwell,
Nor Avarice in the vaults of hell;
Earthly, these passions of the earth
They perish where they had their birth.
But Love is indestructible,
Its holy flame for ever burneth;
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
Then hath in heaven its perfect rest;
It soweth here with toil and care,
But the harvest-time of Love is there.
Oh! when a mother meets on high
The babe she lost in infancy,

Hath she not then for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An over-payment of delight!

Robert Southey.

Hope of Recognition.

I count the hope no day-dream of the mind,
No vision fair of transitory hue,
That souls of those whom once on earth we knew,
And loved, and walk'd with, in communion kind,
Departed hence, again in heaven we find.
Such hope to nature's sympathies is true;
And such, we deem, the holy Word to view
Unfolds, an antidote for grief design'd.

Bishop R. Mant, D.D.

Seventh Day.

Immortality.

1 Corinthians xv. 54.

"Death is swallowed up in victory."

THERE is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead!"

He leaves our hearts all desolate,
  He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
  Adorn immortal bowers.

That bird-like voice, whose joyous notes
  Made glad these scenes of sin and strife,
Sings now an everlasting song
  Amid the trees of life.

And where he sees a smile too bright,
  Or heart too pure for taint or vice,
He bears it to that world of light,
  To dwell in Paradise.

Born unto that undying life,
  They leave us but to come again;
With joy we welcome them—the same,
  Except in joy and pain.

And ever near us, though unseen,
  The dear immortal spirits tread;
For them the boundless universe
  Is life—They are not dead.

Lord Lytton.

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